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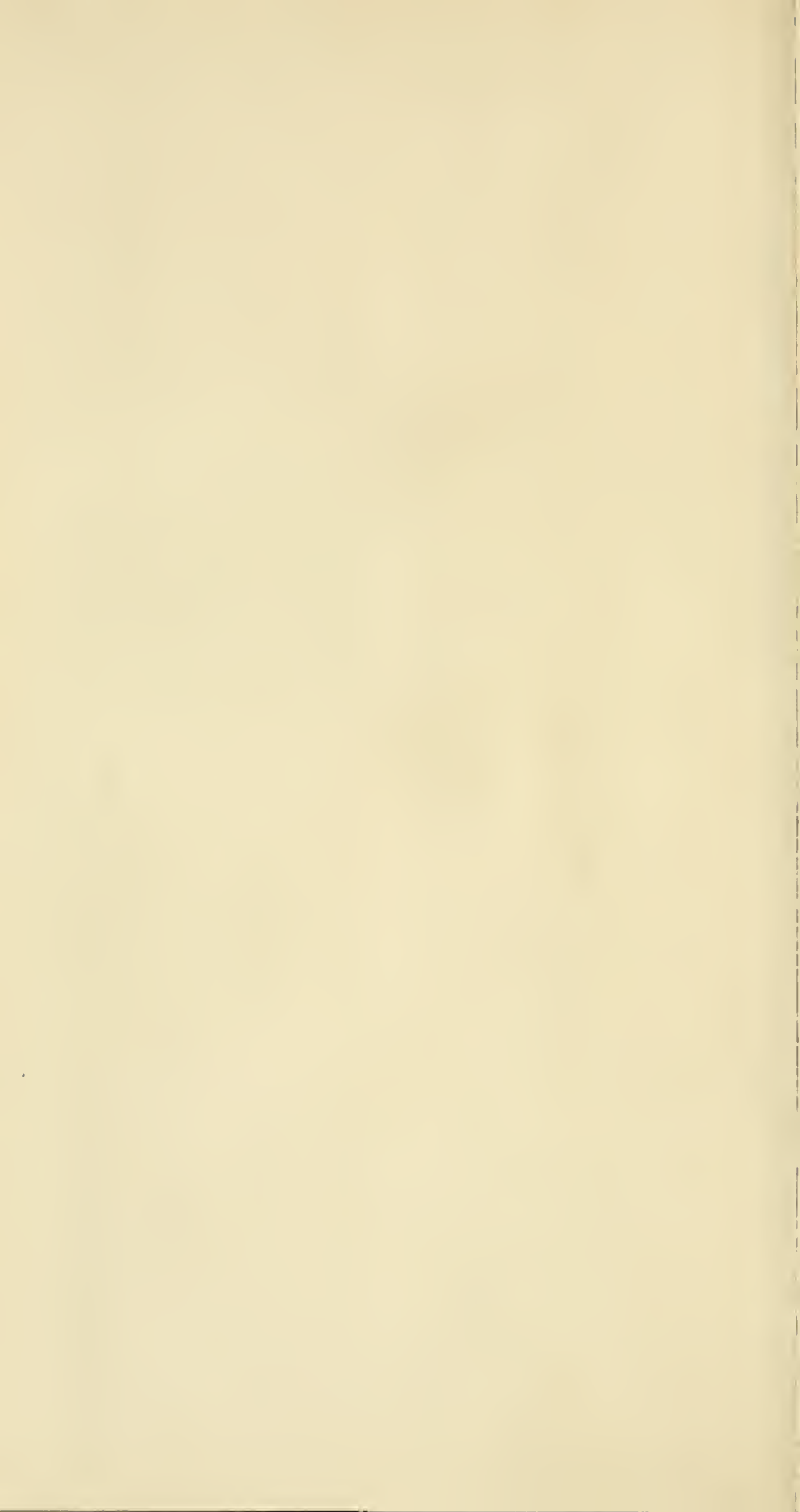
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THE
CELEBRATED TREATISE
OF
Joachim Sterck van Ringelbergh.
JOACH. FORTIUS RINGELBERGIUS
DE
RATIONE STUDII :

TRANSLATED

FROM THE EDITION OF VAN ERPE,

BY

G. B. EARP. Coll. Corp. Xti. Cant.

Αἰεν ἀριστεύειν, καὶ ὑπείροχον ἐμμεναὶ ἀλλῶν. Xenoph.

If such ideas were early infixed in the bosom of an ingenious and ingenious boy, what improvement in virtue, and in all useful qualities, might not be expected. DR. KNOX.

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PREFACE.

THERE never was a period in the History of the Church, in which an increase of knowledge on the part of its ministers was so indispensably requisite as the present. The spirit of enquiry has descended upon all ranks from the prince to the peasant, and the whole mass of the community is in consequence actively engaged in searching into those mysteries, as well of Science

as of Theology, which from their abstracted nature, have been heretofore regarded by the generality of mankind with superstitious veneration, or believed to be above the level of an ordinary comprehension.

Such being the case, it is natural to suppose that an increased knowledge on the part of the people, must result from their desire of acquiring it; and this increase of knowledge on their part, must also be followed by a corresponding increase of learning on the part of the clergy; for it is to them, as to men who have hitherto been esteemed the principal depositories of literature, both human and divine, that individuals of every class naturally look for information and assistance; and should they find themselves disappointed, the result must un-

questionably be, a secret, if not avowed disregard for the clerical profession, and an indifference, if not an aversion, to religion in general.

It is therefore the duty of all who aspire to this most arduous and honourable office, diligently to embrace every opportunity of adding to a thorough knowledge of the Holy Scriptures, such a portion of human learning, as may enable them to maintain that respect in society which they have hitherto been accustomed to maintain, and which is not more essential to the dignity of the ministerial character, than conducive to the interests of Christianity.

With a view to the promotion of this object, it is the intention of the following translation to rouse the dormant energies of the young student, during the period

usually allotted to academical instruction ; that he may thereby acquire that knowledge which will be an ornament to him here, and by the acquisition of which he may be enabled to render a good account of his time hereafter.—And may that God who is the source and fountain of wisdom, send down his blessing upon the humble endeavour to advance the good of them, whom his Providence has destined to become the future ministers of his word, and the dispensers of his heavenly mysteries.

But it may be asked, were there no other means better calculated to effect this purpose, than that of drawing from the oblivion to which it had been consigned, the inelegant Latin of an obscure author? The opinion of a man whose judgment is far superior to my own shall answer this enquiry.

“There, is” says Dr. Vicesimus Knox, in his hundred and fifty-seventh Essay, “a little treatise on the method of study, written by Ringelbergius, which, in the two last centuries was a great favourite among scholars, and contributed much to animate their industry. The learned Erpenius acknowledges himself originally indebted to it for all his acquisitions. He met with it at the age of sixteen, and in consequence of its suggestions, though he was then totally averse to a studious life, and had made no proficiency in learning, yet he afterwards became a distinguished scholar. The treatise had become scarce, and Erpenius generously printed a new edition, that others might partake of the benefit which he had himself enjoyed. He published it with the title of *Liber vere Aureus*, or the truly Golden Treatise. It is short, and contains many passages which tend to

encourage the scholar in his pursuits, and to inspire him with an ardour and enthusiasm, like that excited in the soldier by the drum and trumpet, as he is marching on to battle. I believe there could not be found a better exhortation to study for the use of boys, if the good passages were not disgraced by others so ridiculous as almost to bring the writer under the imputation of lunacy. His literary enthusiasm had certainly transported him, in several instances, beyond the limits of his own reason. The whole is in deed more valuable for the spirit and fire which it conduces to raise, than for its precepts and directions. It is rather exhortatory than didactic.

“There are certainly many things in it which can scarcely fail to stimulate

an honest mind, sincerely and seriously devoted to letters. A severe critic, or a lover of ridicule, will find much both in the matter and the style to censure and deride. But still there is something so honest and so warm in this writer that a goodnatured mind cannot help being entertained even with his absurdities, and inclined to overlook them amidst the greater abundance of valuable advice."

Such was the opinion of the learned Dr. Knox with regard to this treatise; we will next adduce the testimony of Erpenius. The whole of the preface prefixed to the edition of this learned and eminent man, is too long for insertion here. I shall therefore only transcribe such parts of it as may best serve the present purpose.

Adolescens eram, says Erpenius, annorum plus minus sexdecim, cum primum, quæ mea felicitas fuit, in libellum hunc incidi. Missus eram a fidelissimo parente, viro non erudito quidem, sed eruditionis tamen et eruditorum amantissimo, studiorum causa, Leidam, Ubi mox nescio quæ me satietas eorum cepit. Ita dum sum affectus parum diligenter studia tracto, et tantum non negligo, unice desiderans Musis valedicere, Quem animum meum dum differo parenti aperire, forte fortuna in manus meas venit hic libellus. Qui vel leviter tantum inspectus, ita me affecit, ut judicaverim eum non emendum tantum mihi, sed et attente perlegendum esse. Quod ut feci (feci autem non sine magna animi voluptate) incredibile dictu est quantum mutatus fuerim ab illo qui ante eram studiorum hoste. Nihil mihi placere cæpit præter studia : Discere, et

alios, quod didiceram captata etiam ad id occasione, docere, summæ mihi voluptati fuit. Quid multa? Auctoris hujus consilium, quantum quidem pro rerum mearum ratione mihi licebat, per omnia sequatus, ad indefessum me laborum accingo, spem concipiens, fore ut licet ingenio essem non admodum felici, assidua tamen diligentia aliquosque, in literarum curriculo pervenirem, Quæ spes non omnino me fefellit. Gratia sit Deo immortalis, qui, pro immensa sua bonitate, tam benigne labori meo benedixit.

Such are the testimonies of these learned men in favour of the treatise. The former of whom testifies that a better work could not be put into the hands of youth, if it were divested of some of its absurdities, of which I have in some measure endeavoured to de-

prive it. The latter acknowledges himself, under the blessing of the Almighty, indebted to it for all his acquisitions. It would therefore be useless to waste farther time in apologizing for its reproduction.

It now only remains to speak of the manner in which the following treatise has been translated. No one I believe would have thanked me had I rendered a mass of uncouth Latin with the fidelity which the translation of a classic author would have necessarily demanded. I have therefore omitted whatever appeared to me irrelevant to the purpose of the work, or of too enthusiastic a nature to be consistent with good sense and sound learning. In order to fill up the vacuum thus necessarily occasioned, I have also made such additions to the

original as seemed best calculated to preserve the connexion of the text, or rather to give something like connexion to it ; for I should not hesitate to pronounce it in its original state, one of the most illogical productions which ever emanated from the press. Even as it now stands, he who searches it for consistency or sound argument, will find himself disappointed. It is, as Dr. Knox has observed, more valuable for its general fire, than for the rationality of its particular directions.

There are many chapters, the translation of which I have omitted altogether, considering them either foreign to the main design of the treatise, or not sufficiently applicable to the present state of literature ; such as the one, “ *Cujusmodi discendæ sint artes* ” ; the whole of

the chapters, “*de ratione docendi*,” with several others. But for the gratification of those who are fond of literary curiosities, I have inserted them in the original language, by way of appendix.

I shall now take leave of the student and the treatise; hoping, that it will afford him as much profit in the perusal, as it has given me pleasure in the translation; at the same time admonishing him in the concluding words of the author: *Nisi summo studio temporis fructum quæramus, sine gloria pecudum more sumus morituri.*

G. B. EARP.

Birmingham, 1830.

S K E T C H
OF THE
L I F E
OF
RINGELBERGIUS.

JOACHIMUS Fortius Ringelbergius was a Flemish Philosopher and Mathematician, whose German name was Sterck ; concerning the early period of whose life, but little is known. He was born at Antwerp, but at what period is uncertain. He studied at Louvain, where he obtained a Professorship ; but afterwards went to France, where he died about the year 1536. He was a very in-

genious man, not only in polite learning and the sciences; but in the arts of mechanical writing, painting, and engraving. Indeed these were his first pursuits and employments, and he did not apply himself to learning Latin till his seventeenth year; but such was the force of his genius, that he then made a rapid proficiency. He was certainly a man of genius, and though not quite correct in his language, yet he wrote Latin with much more spirit and vivacity than most of the Dutch and German writers of his age. He acquired the Greek language, and could almost repeat Homer from beginning to end. He was well versed in various sciences, and wrote ingeniously upon them; but his tracts are more curious than useful. He would have been an excellent writer, and profound philosopher, had he lived in an

age when the follies of judicial astrology were exploded, and hypothesis reduced to the test of experiment.

The most esteemed works of this eccentric author, are—*Sphæra, sive Institutionum Astronomicarum*, Lib. iii. Basil, 1528, 8vo.—*Liber de Homine*, Bas. 1529, 8vo.—*De Ratione Studii*, Antwerp, 1529.—*Dialectica, et Tabulæ Dialecticæ*, Leyden, 1574.—*De Conscribendis Epistolis*, Lib.—*Rhetorica, et quæ ad eam spectant* ;—*Sententiæ* ;—*Cosmographia* ;—*Optica*—*Chaos Mathematicum*.—*Arithmeticum*.

The whole of his works were published at Lugd. 1531. Bas. 1541, 8vo. and again at Lugd. 1556, 8vo.—Besides these, his treatise *De Ratione Studii* was edited by Van Erpe, or (as his name

was Latinized) Erpenius, the professor of Arabic and Hebrew at Leyden in the year 1619, for whose eulogium on the work, *Vide Preface*. It is from the edition of this learned and eminent man, that the present translation is made.

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ADDENDA ET CORRIGENDA.

PAGE 2 line 1 for, *and determined*, read, *and next determined*

6 — 5 for *asserion*, read, *assertion*

6 — 20 for *word*, read, *work*

11 — 3 for *ist ruly*, read, *it is truly*

19 — 13 for *ignorant*, read, *indolent*

25 — 6 for *it is sure*, read, *it is usually sure*

27 — 14 for *make*, read, *makes*

36 — 10 for *how more*, read, *how much more*

60 — 1 for *ong*, read, *long*

119 — 18 for *distinctly views*, read, *it distinctly views*

135 — — dele note, *postquam vero ad summum ventum erit*, and insert it in the text in place of the asterisk.

ON STUDY.

CHAP. I.

We must first of all, by a careful and impartial estimation of our abilities, determine to what height we can reasonably hope to aspire; and then make every exertion for its attainment.

WHENEVER any one wishes to rise to literary distinction, he must not think of accomplishing his purpose in a rash and inconsiderate manner; but having first, after a close and impartial scrutiny into the capabilities of his mental powers, considered which of the arts or sciences are best adapted to his capacity, and

most congenial to his taste, and determined to what extent he will proceed in their attainment ; he must then rouse every energy, and direct every effort of his mind solely to the accomplishment of the proposed object of his solicitude : for in this way only, will he arrive at any thing like distinction in those arts or sciences which come within the scope of his imagination. To what height the young student intends to aspire, must of course be left to his estimation of his own abilities. For in a man of ordinary talents, it is laudable to have attained by industry and perseverance to a well grounded reputation of mediocrity : it is more laudable to be ranked with men whose names have been the glory of their respective eras ; but it is beyond all praise, to pass beyond the station of the most illustrious of ancient and modern times, and to obtain a firm footing upon a lofty eminence of the mountain of literature where no one has ever stood before you, and where in all probability, no one will

ever venture to climb after you. The first of these objects is easy of attainment. The second is truly an arduous undertaking; but should you even attempt the last, you will, by men of little knowledge and circumscribed intellects, be branded with the epithet of insane; or be accused of searching into secrets which Nature never intended should be known to any one but herself.

Let not however this discourage you: for should you even endure the mortification of failure, you are sure of approbation; since great attempts, although unsuccessful, are most worthy of praise. But with men of talent and industry, there is little danger of defeat; for since it is evident, that there have been men, to the superiority of whose genius the universal admiration of all ages has borne testimony; I maintain, that it is in the power of men in the present day, to surpass even those luminaries themselves in the acquirements of science

and literature.—Good God ! how mean, how timid, how abject must be the condition of that mind which can content itself with any thing like mediocrity ! On the other hand, how noble must be the elevation of that mind, which having surmounted the loftiest pinnacle of the temple of learning, can look down upon the groveling earthworms, upon whom it has trampled in its progress thither ! Upon that enviable eminence, more radiant than the splendour of the mid-day sun it shall shine, a glorious object to the whole world ; till time itself shall have consigned all human distinctions to an eternal oblivion. Myriads of men, in number countless as the sands on the shores of the ocean, shall perpetuate the memory of its possessor with heart-felt gratitude and veneration.

Let me therefore exhort all whose minds have been rendered susceptible of the influence of literature, to determine to what height they can reasonably hope

to aspire; and then, in spite of any difficulties they may encounter in their progress, to journey progressively and patiently onward, till they find themselves in full and secure possession of the ardently wished for eminence.

To this end, then, let us always continue to labour without intermission; even though our labours be productive of no fruit, no glory, no praise. Though another may reach the goal before us; though another may be in possession of the camp; still let not exertion be wanting on our parts: for if, when we expect to find our efforts crowned with success, we should be disappointed, we shall thus have the unspeakable satisfaction of knowing, that, although from adverse or unforeseen circumstances we have not been able to command that success, we have notwithstanding richly deserved it. For my own part, whenever the desire of effecting a noble purpose has enkindled a flame within my

breast, such is my ardour, such my confidence, that I had rather be torn in a thousand pieces, (nor do I surpass the bounds of truth, when I make the assertion) than suffer my mind to relinquish its object.

I am aware, that there are some who will not only esteem it an act of presumption, but as I have before said, of downright madness, to attempt to surpass the works of the ancients in excellence ; for say they, the writings of the ancients, which have come down to us, though comparatively few in number, and those perhaps inferior to others, which have perished ; are so elaborate, and at the same time so perfect, that to add or take away, to change or transpose one word in the writings of any one of them, would be to render the word so altered less perfect and less admirable. And so in fact it would ; yet since they were men of like capacities with ourselves, it is but reasonable to suppose, that we should be

able at least to equal them. And since the sun of science, which was in their day but just dawning upon the horizon of literature, has beamed upon us in its full and meridian splendour ; it is but reasonable to suppose, nay, it is disgraceful not to suppose, that we may and ought infinitely to surpass them ; and in my opinion, were the industry and perseverance of man but equal to his capacity, there is nothing upon earth beyond the power of the human mind to accomplish. Should I now be addressing any one who together with this opinion, possesses the ability requisite to demonstrate its correctness, I will say of him, that a noble heart beats within his breast, and he may truly say of himself with Virgil of old

—— tentanda via est, qua me quoque possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum (modo vita supersit)
Aonio rediens deducam vertice Musas :
Primus Idumæas referam tibi, Mantua, palmas.
New ways I must attempt, my grov'ling name
To raise aloft, and wing my flight to fame.

I, first of Romans, shall in triumph come
From conquer'd Greece, and bring her trophies
home,

With foreign spoils adorn my native place,
And with Idumè's palms my Mantua grace.

The generality of mankind seem to imagine that the chief thing to be studied is, how to live voluptuously; and to this end, they are continually on the alert to pander to their vile passions and appetites, without once considering that each possesses a mind, which if cultivated with care and adorned with learning, is the most glorious of all the works which have emanated from the great Creator—a transcript of himself. I, for my own part, do not see in what these monsters of men differ from oxen, except in having the gift of speech; whereas oxen only low: in every other respect they perfectly resemble each other. They have fat, bloated faces—so have oxen; a marked stupidity of countenance—so have oxen; flabby unmeaning lips—so have oxen; they are always grovel-

ing upon the earth looking out for fodder—so are oxen ; they drag along with them monstrous bellies, which four or five times a day they fill to repletion—so do oxen. In short the resemblance is so complete, that were it not for the aforementioned gift of speech, a natural historian would be fully justified in classing them with that species. These animals, (for men they cannot be called,) lull the generous spirit which was born within them, into a state of supineness and obscurity ; and think nothing worthy to be learned, but what may place them on a level with a set of illiterate companions, as low sunk in the scale of sensuality as themselves. But come thou more noble scion of man, whose soul is on fire with enkindling ardour ;—I wish not so much to excite mankind in general, as to rouse the sons of genius from their state of torpidity ;—come, I say, let us behold the beauty of our minds, and having beheld it, let us study to adorn it ; and having adorned it, let us

glory in the ornaments; and knowing the shortness of this our mortal life, let us secure an immortality by building ourselves a name which time itself cannot efface. We are all sprung from celestial seed, thither let us return whence we derive our origin. Thus, as we behold the rays of the sun descending upon a certain space in the horizon, so shall the rays of the divine mind shine upon us: but unlike the natural orb, which withdraws its beams, and for a time leaves that space in darkness; the sun of knowledge shall enlighten us through the whole of our career with increasing splendour, and shall render us glorious objects to all beholders. Let us imitate the example of the lion, who, being the most noble of beasts, is naturally averse to society, and prefers the gloomy solitude of the forest to the company of inferior animals. Let no one acknowledge a greater than himself upon earth, him only excepted, who of his Omnipotence framed the universe. Let

us purge our minds from fancy and vanities, and let nothing delight us but what is truly great ; and thus whatever may be the height of our ambition, we shall find that difficulties will vanish at our touch, and that there is nothing so arduous that we shall not be able to conquer it.

CHAP. II.

We must love our studies and despise luxury.

HE who desires to enlist himself under the banners of learning, must cheerfully submit to labour as well by night as by day. He must fly from luxury, wantonness, and all other things which render the mind effeminate, as he would from a serpent: He must rather be willing to sleep upon stones and bare floors than upon a bed of down: He must accustom himself to eat such food as is best calculated to satisfy the cravings of nature; without having regard to any of those delicacies which only serve to pamper a depraved appetite, and engender a taste

for voluptuousness. In short, he must consider all things, the more immediate object of which is pleasure, in the sensual acceptation of the word, as the greatest enemies to himself and his pursuits, and as such studiously avoid them.

Quisquis enim duros casus virtutis amore
Vicerit, ille sibi laudemque decusque parabit
At qui desidiam luxumque sequetur inertem
Turpis inopsque simul, miserabile transiget ævem.

He who contends with ills in virtue's name
Shall conquer; and acquire a glorious fame :
But him, who sunk in sloth and lux'ry lies,
The wise shall hate, and even fools despise ;
A fearful death his shameful life shall end,
And to the grave unwept he shall descend.

Nevertheless he must take every possible care of his bodily health, for without that the mind will scarcely be able to effect any thing of importance. He must be more willing to stand, than to sit at his ease; he must rather run, than walk leisurely along the path marked

out for him. Let him never lay the weapons of his warfare out of his hands, but exercise himself in the constant use of them, for all these things add strength to the body, and vigour to the mind; for as trees which stand exposed to the rude blast of northern storms, are more hardy than those which are sheltered from all but the southern and western breezes, so are we firmer and stronger when we have to contend with adverse circumstances; or when greater exertion than usual is required, than when we live in a state of uninterrupted prosperity, and are easily enabled to obtain whatever we may wish for. Our ability increases with our exertion, and decreases with the want of it. Nor can any thing be truly great or meritorious, which is not obtained by the sweat of our brow. For so it was ordained by the great Author of nature himself, that we should not attain to excellence without the greatest diligence on our own parts. Thus we find it to be the case, that those things which are

obtained without trouble, are for the most part worthless in themselves, and as such come to an inglorious end: besides which, things easily acquired are lightly esteemed, and eventually become almost, if not altogether, useless to their possessors.

If any one think that knowledge is to be attained without labour, let him not unite himself to our forces. For in this our warfare, a greater degree of ardour and a stricter discipline are necessary, than the armies of other generals are accustomed to exercise. Nor is this at all unreasonable, for they contend only for the sovereignty of some particular country, nay, perhaps their object may be only the possession of some insignificant city; but we grasp at the universe. They know that the honours they have acquired, must, after the lapse of a few years, irrecoverably perish; but we limit our glory only by the end of the world and the consummation of time.

If then, the young recruit of literature be not willing to undergo this discipline, and encounter these difficulties, let him withdraw himself from our bands, and let him remain, as he ever will remain, an useless burden to the community. Socrates, the wisest of all the ancient philosophers, was accustomed to say, that the root of learning was certainly bitter, but the fruit was truly delicious; and that although the cultivation of that root required more diligence and exertion than ordinary, the produce of the tree would amply repay the labour and anxiety of the husbandman. Therefore, whoever thou art, whose breast glows with the desire of acquiring knowledge; whose mind is fired with the love of glory; banish far from thee all effeminacy, levity, indifference, voluptuousness, and whatever may tend to extinguish the ardour of thy soul. The path we tread is truly a rugged one. Rugged, did I say? yea, we are borne onward across rocks, over precipices,

through fires. Let it delight us to encounter the Scyllæ, the Syrtes, the Charybdes of the ocean of literature. If there be any thing in the world more formidable than ordinary, let us immediately attack it, with a determination to conquer : for the bolder the attempt the greater will be the glory.

Should we even fail in the attempt, many places of refuge are open to those who have been vanquished in an honourable cause, and that is our country, which virtue and fortitude have chosen as the place of their habitation. But there is no danger of defeat, if our courage and perseverance are only equal to our strength. Fortune herself has pointed out the path to victory, and it is our own fault if we suffer the favourable opportunity to pass disregarded.

Methinks I hear some one exclaim,
“ the harshness of your precepts is

alone sufficient to deter any one from entering upon a path so confessedly difficult as that of learning." To the indolent and unthinking, I confess they must appear disagreeable; but to him whose aim is glory, I trust it will prove an additional excitement: for the greater the difficulty of obtaining the prize, the sweeter the enjoyment when in possession of it. Let the young student bear in mind, that although prosperity may make him happy, adversity alone can render him truly great. Alexander, though a youth, by fortitude and perseverance in the midst of difficulties and dangers, was enabled with a very small army to render even the most powerful monarchs tributary to himself, and eventually to reduce the whole of the then known world under his dominion. And shall we, whose field of exertion is so much more extensive, submit to be extinguished for ever without honour, without remembrance, Ἀνδρωδες οὐδεν ἐπιδεδεγμένοι, without having done any thing

like men? Pliny, if I remember rightly, somewhere says, that Pompey the Great, in a short time subjected eight hundred cities of Spain to the Roman yoke, notwithstanding they were for the most part so situated amongst the Alps and in other mountainous districts, as to render them almost impregnable: shall we then idly shrink from a contest which promises us so easy a victory? Truly the common proverb "That learned men are of all others the most ignorant," does not seem to be altogether void of foundation, if they thus neglect to seize and improve the advantages which are open to them. It is not enough to know that we possess sufficient strength to overcome all obstacles, but we must exert that strength, and wage war with impediments, for in no other way can we hope to conquer them. Again I say, let them depart from amongst us who prefer their own ease to this our inflexible discipline and unremitting perseverance. We shall

think our labours amply rewarded if we obtain the approbation and excite the energies of those who are willing to enter the lists with us against indolence, luxury, and dissipation, and to contend with us for glory in this our arduous and honourable enterprize.

Let us unite ourselves, and mutually assist each other : and who is there possessed of a disposition so self-interested, and a mind so devoid of humanity, as not to desire to help those who endeavour to assist him? let us reject every thing which is vulgar and effeminate ; and let us keep our minds intently fixed upon the noble monument upon which we wish to have our deeds indelibly engraven. But are we doing this whilst we waste the flower of our age in vain pleasures and debasing indulgences? Certainly not. What a man sows, that also he may expect to reap : and if we thus, in the time of youth, foster the seeds of luxury and indolence, we may expect

in our old age, to reap a plentiful harvest
of disease and contempt.

CHAP. III.

We must never despair.

IF we should not find our efforts crowned with success so soon as we may wish ; or if the difficulties we may have to contend with prove greater than we had at first reason to expect ; we must not on either of these accounts be deterred from our pursuits. If in our ascent, we should fall headlong a thousand times, we must begin to climb again every time more ardently, and fly to the summit with recruited vigour. Alexander, a man with whom difficulties were only fresh excitements to action having invaded a country, came to a

rocky mountain of such stupendous height and magnitude, that his troops were obliged to halt, till a place could be found, through which they might be enabled to pass. Amongst these precipitous and almost inaccessible heights, a number of the princes of the surrounding country had taken refuge together, hoping that the conqueror would either be killed, or, being satiated with conquest, no longer desirous of extending his empire. Some of these meeting with the soldiers, whom Alexander had commissioned to explore the mountain, jocularly enquired of them, whether their monarch could fly well? This saying was reported to Alexander, who not at all approving the jest, but eager to seize even the most trivial opportunity of stimulating his men to victory, exclaimed, Nature has made nothing so difficult of ascent, that determination and bravery are not able to reach its summit! Having said this he promised to reward the man who should first gain

the top, with ten talents, the second with nine, the third with eight, the fourth with seven, and so on to the tenth, to whom he promised one. This had the desired effect, and he had almost immediately the satisfaction of seeing his whole army upon the summit of that rock, which a few hours before was deemed insurmountable.

Let no one be dejected, if he is not conscious of any great advantage at first. For as we know, that the hour-hand of a timepiece moves progressively onward, notwithstanding we cannot discern its momentary motion ; and as we see trees and herbs increase and grow to maturity, although we are not able to perceive their hourly progress ; so do we know that genius, although its transitions be imperceptible at the moment of observation, is sure in its advancement. The merchant thinks himself happy if after a ten years voyage, after a thousand dangers, he at length improves his for-

tune ; and shall we, like poor-spirited creatures, give up all hopes after the first onset? No ! let us rather adopt this as our maxim, that whatever the mind has commanded itself to do, it is sure of obtaining its purpose.

CHAP. IV.

We must think lightly of riches.

MOST unadvisedly do they complain, who contend that poverty is too often the companion of literature; and insinuate, that when once a man has given himself up to the study of letters, fortune and he have turned their backs on each other. With any one seriously and ardently devoted to learning, this argument, even allowing it to be true, will have but little weight; or if it have any, it will preponderate in favour of literature and science. There is nothing better adapted, nothing more necessary to distinction than a moderate fortune;

may, I had almost said than penury itself: for from this source have sprung all those arts and inventions which enhance the comfort and promote the happiness of mankind. Necessity is the mother of invention; nor is there any thing more calculated to sharpen the ingenuity and excite the industry of man, than poverty. And how much more honour is there due to him who has raised himself as it were from the dust to eminence, than to him upon whom fortune has lavishly showered her richest gifts; but who make no other use of them, than to riot in extravagance, and drown his talents in oblivion. Theocritus has well remarked, “ That as strong and active bodies are entirely useless to men, who, together with physical strength, possess indolent and languid minds; so it is no detriment to a man to be of low estate, if he possess a soul ambitious of distinction and determine to use every effort to gain it.” The gifts of fortune and the bodily en-

dowments of Nature soon vanish away; but the beauty of mental excellence is eternal. We ourselves have seen men of distinguished rank in society, who have diffused their wealth around them with a liberal hand, and largely contributed to increase the comforts and advance the welfare of those who stood in need of their assistance; yet since this was their only excellence, they have descended into the grave, lamented only by a few dependents upon their bounty, and their riches together with their good name have perished with them.

I for my own part, am always afraid lest the possession of a few vile pieces of metal should so occupy my mind, as to blunt the desire of study, and render literary pursuits less enjoyed and esteemed. Nevertheless I do not deny that a moderate income is necessary, not only to the comfort but also to the support of our existence. Nor do I condemn the possession of a large fortune,

only as it too often unfits the mind for study, and disposes the owner to luxury rather than to excellence. For so it generally happens, that those things which are productive of pleasure to the mind, are inimical to the welfare of the body; and on the other hand, those which are productive of pleasure to the body, are inimical to the welfare of the mind. In my opinion, it amounts almost to a contradiction, that a man should be at the same time learned and rich. And hence it is, that we so seldom see persons, whom rank and fortune have rendered illustrious, in the common acceptation of the term, effect any thing worthy of being handed down to posterity

There is another evil attending this inordinate desire of gain, which though it operates indirectly upon the mind of the youthful student, often operates but too surely, viz. an expectation on the part of his parents or friends that he should

acquire riches. Indeed so far does this principle, or rather want of it, sometimes lead parents, that they would rather choose that their children should be guilty of perjury or murder, than not know how to hoard money, however disgraceful their methods of acquiring it.

CHAP. V.

The student must be desirous of praise.

It is a great and certain sign of future excellence when any one is urged onward in the pursuit of knowledge, by the praise given to some noble achievement which he may have performed in science or literature. Nor is it a less favourable sign, to be grieved, and incited to loftier aims, upon finding ourselves reproved or surpassed by another. For, as Ovid observes, glory inspires the soul with new vigour, and renders the imagination more productive, and its ideas more brilliant. He, therefore, who aspires to lofty things must be passionately

fond of glory. And indeed, the most profound erudition, without a love of applause, will be able to effect but little ; and in like manner the love of applause without erudition, will be found even worse than useless. The one must act in concert with the other, and they will thus together be found sufficient for the performance of those things, which separately, they would not be able to accomplish.

CHAP. VI.

By what means knowledge is to be attained.

THUS have the first qualities, indispensably requisite in a youth devoted to study, been mentioned. He must aim at the highest points; he must love labour; he must never despair; he must despise riches; he must be passionately fond of applause. It now remains, that we prescribe the methods most likely to effect his purpose, and smooth the path to excellence. There are then, three gradations in the modes of study; hearing, teaching and writing. It is a good and easy method to hear; it is

better and more easy to teach; but it is the best and most easy to write. The first of these methods I do not hesitate to pronounce the most difficult. For to me there is nothing more disagreeable than to sit and hear a dull lecture, though it last but for an hour; and the cause of this weariness is, that it is tedious to confine the liberty of thought to the voice of the reader; but when we teach or write, the very exercise itself precludes all tædium.

Young men have often been frightened by the difficult and uninteresting labours thus imposed upon them to no purpose; naturally enough concluding, that if the commencement of their literary career be so harsh and unpleasing, their progress will be infinitely more rugged and intolerable; so rather than enter the lists with such formidable opponents, they give up their studies altogether. It is therefore the duty of tutors, to admonish their pupils, that difficulties only

occur at their outset in learning; and that when they have once overcome these, the remainder of their path will be found smooth and delightful. But before we proceed farther on this subject, we will venture an opinion concerning solitary study.

CHAP. VII.

On solitary study.

SOLITARY study, in which almost all students waste away their time at home, is of all other methods the least pleasing, and at the same time the least profitable. It is certain to produce great weariness both of mind and body, and it is also certain to blunt rather than to sharpen the powers of the imagination, so that little fruit is to be expected from it ; besides how more delightful is it to study an author in company with another than by ourselves. It is truly astonishing how much clearer and more forcible our ideas upon any subject are, in the pre-

sence and with the assistance of a second person ; so much so indeed, that if you read in company with any one who is competent to give his opinion upon the subject under consideration, all difficulties at once unravel themselves, and you are plainly enabled to perceive, what, had you been alone, you might have puzzled over in a state of drowsy stupidity, till you had either imagined the stumbling block too great for you to pass over, or thrown down your book in a fit of desperation and disgust.

Let me therefore recommend the young student, to select a companion whose habit and inclinations are in a great degree consonant to his own ; taking care not to choose him merely for his companionable qualities, as they are commonly called, but for his love of learning, and sterling worth. With the aid of such an one, he may fearlessly encounter even the most appalling diffi-

culties, and that under such advantages as cannot fail to excite additional energy both in himself and his fellow-labourer, and ultimately lead both to victory and honour.

CHAP. VIII.

Hearing lectures of little use, without private study.

THERE are some men who maintain, that a daily attendance upon a public lecture, for a couple of hours, is sufficient for the ordinary purposes of a student, provided he take care to rehearse and digest at home what he has previously heard in the lecture room. But surely they who talk thus are miserably deficient in learning, if not in intellect. For setting aside the carelessness too frequently observed in students, when attending the lectures of a professor; what memory can retain the whole of the discourse delivered by him, in so

perfect a manner, as to enable a young man, (should he be so inclined,) to treasure it up in his mind, so as to preclude the possibility of its being forgotten. An opinion like this, even allowing it to be true, is highly pernicious and utterly subversive of every excitement to distinction. For young men (at all times too prone to inaction and dissipation,) would spend the remainder of the day in luxury, sleep, idle lounging, or the rehearsal of empty and fabulous stories, to the exclusion of that serious meditation which ought to characterize a candidate for literary honours. Suppose some one had advised Alexander the Great, when he had first conquered a city, to lay aside all thoughts of future conquest; and, having adorned the recently subdued place with every kind of magnificence, to fix his residence there, and spend the remainder of his days in the enjoyment of the fruits of his victory. Would not the monarch, as well, as posterity, have considered the

person so advising him, beyond all doubt, a madman? And why should they be considered less mad, who persuade the youthful literary adventurer to be satisfied with an insignificant acquisition, and to waste the greater part of his life in false and pernicious pleasures. Let the student be assured, that conduct like this, will never raise him to eminence : this is not the way by which learned men have arrived at knowledge. Had Alexander been contented with the conquest of a paltry town, he had never subdued the world; and if we are satisfied with attainments, perhaps scarcely worth the trouble of acquiring, we must give up all thoughts of becoming either learned or wise. But Alexander was aware that he had a world within his grasp; nor did he rest satisfied till he had rendered himself master of it. We too have a world to win still more extensive than the one subdued; and a cause to contend for still more honourable than that of an usurper. Let us

then with all our might, lay siege to every strong-hold in nature ; nor desist from the attack, sooner than we have rendered ourselves victors.

O thou careless and unthinking youth, would that I could rouse thee from thy lethargy of indolence and forgetfulness ; and inflame thee with a desire of glory ! How long wilt thou adopt the pernicious maxim, that by spending an hour in study, thou may'st be permitted to pass the remainder of the day in luxury and indolence. Spurn at once advice so destructive of thy welfare, and adopt in its stead this precept—That, whatever by diligence and hard study, thou may'st have acquired, that freely impart to others ; and so shalt thou establish thyself upon a sure foundation, and become a blessing to those around thee.

CHAP. IX.

We must not suffer an unbecoming timidity to hinder us in the pursuit of knowledge.

THERE are some men so exceedingly bashful, that if they meet with anything more than ordinarily difficult in their studies, they are afraid to ask their tutor to explain it ; and by this false modesty are often kept from knowledge, of which it is indispensable that they should form the clearest ideas. They say to themselves,—“ with what countenance shall we venture to ask a professor for an explanation of that, which, to him, is doubtless perfectly easy and familiar ?” Thus, by suffering a false sense of mo-

desty to get the better of their resolution, they waste not only hours, or days, or weeks, but the most valuable part of their whole lives, and with it every hope which should animate their future conduct. Their own reason would inform them, did they but give themselves the trouble to inquire of it, that it is inconsistent with sound sense, to suppose a student possessed of that knowledge intuitively, which he comes to the university for the express purpose of gaining ; and consequently, that it is no disgrace, but the mark of an inquiring mind, to ask of another what they themselves are not able to comprehend without explanation.

Let me therefore exhort young men, not to waste a moment over any difficulty which may impede their progress ; but let them rather freely apply for the assistance of their tutor, which, if he be a liberal and enlightened man will be as freely given. I do not however mean

that they should continually embarrass him with frivolous and unmeaning questions, for it is a great hindrance to men of learning to be thus interrupted; but that they should in as few words as possible request his assistance where there is an absolute necessity for it. If he happen not to be at liberty just at the moment, state your difficulty to any other person capable of giving you the requisite information; for it matters not by whose treasures we increase our own resources. Think not then, that it can possibly lessen you in the estimation of others, that you stand in need of their assistance. Rather bear in mind, that unless you indefatigably seize and improve every opportunity afforded you of increasing your knowledge, you must never expect to reap any fruit from your exertions.

CHAP. X.

We must accustom ourselves to writing much, and not suffer ourselves to be led away by the desire of a vain and transitory popularity.

ONE of the most valuable helps which the young student can possibly have to aid him in the pursuit of knowledge is, diligently and faithfully to commit to paper the transactions of every day, during his literary career. And indeed, he will never think the time so occupied wasted, should he continue the practice throughout the whole of his life. Let him not only be careful to note down the more striking events which may fall under his observation; but let him also

record even the more trivial occurrences of the day. Let him not only mark the nature and progress of his studies, but also his ideas, his conversations with others, his anxieties, the state of his mind, the state of his bodily health, his expences; in short, whatever he may see, whatever he may hear, whatever he may have acquired, whatever he may stand in need of, ought to be written down, and constantly referred to. He will speedily find that this practice will lead him to a more correct knowledge both of himself and others, than any other which he could adopt. Even when he shall have arrived at a considerable proficiency in learning, let him think, that he has only acquired so much additional knowledge during the day, as he has committed to writing at its close. This method has also another advantage, independent of the facility with which it will enable him to gain knowledge; it will give him a solid and manly habit of thinking and reasoning: for he will be

ashamed to find any article in his diary, of a puerile nature, or any arguments which may appear inconclusive or illogical.

There are some men who value themselves so much upon their talent of speaking extempore, that they disdain to commit their ideas to writing for the purpose of previous study. But examples of this kind are rather to be avoided than imitated. For let the substance of an unpremeditated, long winded speech of two or three hours duration be reduced to writing, and then be subjected to the test of criticism; whatever may have been the applause bestowed upon the speaker by an illiterate audience, the man of learning will be induced to smile at his ignorance and want of method. Should the young student be gifted by nature with a ready flow of language, let him not think for a moment of risking his literary reputation upon this unstable foundation. For it

is generally the case, that men who can at any time secure the applause of an inconsiderate mob, by the fluency of their speech and the harmony of their periods, never venture to display their ideas upon paper; or if they do, it is with the certainty of bringing upon themselves a torrent of ridicule and contempt. Nor indeed, is it reasonable to expect from them any thing but mere empty sounds, for they are so taken up with the admiration of the delightful melody of their own voices, that they have no time to consider whether they are giving vent to sense or nonsense. Let the tyro bear in mind that the splendid orations of Demosthenes and Cicero, were the results of previous meditation, and severe study; and we have no reason to expect that they should be surpassed in the present day by the unpremeditated effusion of illiterate quacks or infatuated schismatics. I am not here going to insinuate that it is not a valuable attainment to be

able to express ourselves happily and becomingly. On the contrary, I should be the first to pay the warmest tribute of admiration to eloquence, when united with learning and sound judgment. My object is to guard the student against the example of those men who are so ardently devoted to the gratification of their darling passion, that they greedily seize upon every opportunity of holding forth even in the streets and high ways, upon subjects of great importance and no importance, in season and out of season; despising the acquisition of the sciences and the belles lettres, for no other reason, than that the shallowness of their capacities cannot either comprehend or retain them. I do not recollect a single instance, of a man rising to eminence as an author, who was ambitious of becoming a florid and poetical speaker, without regard to that solidity and depth of judgment which always characterize the true orator. Indeed no one can ever become eloquent, without first becoming

learned. Let us then despise this puerile fame, and fix our minds upon attaining those things which will render our names imperishable. To this end let us bear in mind that—*Οὐκ αἰὲν θερος ἔσεται, ποιέσθε καλίας*—“We must build our nests whilst it “is yet summer.” For if we neglect so to do, the winter of life will come upon us unexpectedly, and we shall be left houseless and exposed to the storms of ridicule, which will be showered upon us with unrelenting and unmitigated fury, by those very men who applauded our youthful vanities, and pampered us with deceitful expectations of future importance.

CHAP. XI.

By what signs they, who are likely to rise to literary eminence, may be distinguished.

THERE are in all men, certain indications, as well of conduct as of ability, by which we may be enabled to form a pretty correct judgment as to the proficiency they are likely to make in the acquisition of learning. For the better understanding of which prognostics, I shall divide those in whom they are most conspicuous, into three different gradations. The lowest class consists of those, who are attached to their studies, yet set aside a considerable portion of their time, in which to enjoy the pleasures of the table,

the ball-room, the theatre, or any other gratification or amusement which chance may throw in their way. Men of this class I would denominate lovers of learning and lovers of pleasure. The next class consists of those who are so devoted to literature, that it is with difficulty they can be prevailed on to quit their darling studies, even for the purpose of satisfying the cravings of nature; much less can they be induced to relinquish their literary pursuits, be it for ever so short a time, for the sake of the gratification of empty amusements, or vain and unprofitable conversations. Men of this class, I would describe as ardent lovers of literature, and contemners of whatever may have a tendency to lessen their ardour. The remaining class, consists of men who despising the length and ruggedness of the way, and the horror of the darkness amidst which they are groping onward, rise with the sun to prosecute their journey with renewed vigour, nor rest from their labours till

nature and the midnight bell have warned them, that the body as well as the mind requires a temporary cessation from exertion. These men I would call downright enthusiasts.

Having thus described the gradations before alluded to, I will proceed to examine the probability which each class has of arriving at distinction.

The first mentioned class comprises by far the greater portion of the literary world. And they who compose it, may generally be distinguished by the ardour with which they enter into any pursuit, whether of study or amusement; either of which is to them a matter of perfect indifference; for they are equally fond of both, and pursue both with a considerable degree of vigour and vigilance. The greatest bar to the progress of these men, is, the loss of that time, which, by setting it apart for pleasure, they voluntarily and deliberately waste; and this

alone is sufficient to prevent them from gaining any thing above mediocrity. If they spend half their time in inconsiderate gratifications and amusements, they must be content with half the learning they would otherwise have gained. For it is unreasonable to expect that any one should attain to a greater degree of knowledge than is proportionate to the time spent in its acquisition.

We will now proceed to the consideration of the next class. This, as has been before observed, consists of men who are ardently devoted to learning. They enter upon their journey with diligence, and a determination to surmount all difficulties which they may have to encounter. They look neither to the right hand nor to the left, but keep their eyes steadily fixed upon the goal to which they are hastening; at which, as a matter of course, they are sure to arrive, in spite of every obstruction.

They who form the third class, are for the most part men on whom nature has bestowed a fine genius; and who cannot on that account brook the tortoise pace of the class beforementioned, whose object is rather to make sure their steps, than to proceed too rapidly. It is self that these men effect much, because the motive by which they are stimulated to exertion is generally a bad one, viz. to arrive at that degree of eminence in a short time, which others esteem easily acquired at the expence of years of labour and anxiety. They wish to seize on all the treasures of learning without delay, and as they generally find themselves disappointed, it is often the case, that from the exercise of intense labour and sleepless anxiety, they sink down into a state of apathy and indolence, from which they seldom attempt to rouse themselves; and thus, they embrace only the shadow of learning, without ever being able to grasp the substance.

There is yet another class of persons in the literary world, viz. that of the habitually indolent and unthinking, who imagine that they have made a sufficient attainment in learning, if they pin their faith upon the sleeve of some wretched dogmatist—a degree removed from themselves. But as men of this class are too contemptible to occupy our attention more than for a moment, we shall pass over them as beneath our notice.

I now recommend to the young student to enrol himself in the second of the abovementioned classes, as being the one most likely to raise him to eminence. For whilst the first contents itself with such exertion only, as is calculated to raise its members to a kind of mediocrity; and whilst the third by the exercise of an injudicious zeal defeats its own intentions; the second will be found to maintain a rational medium between both; uniting in itself the vigour of the first, without its unjustifiable waste of

time, and the zeal of the third without its enthusiastic indiscretion.

CHAP. XII.

Youth is the time for exertion.

NOTHING is more favourable to our entrance upon the field of literature, than youth. With a mind eager in the pursuit of knowledge, thoroughly imbued with a love of learning, and determined at all events to acquire it; what is there to obstruct the tyro in the accomplishment of his most honourable enterprise? O happy youth, how often do I envy the pliability of thy limbs, the ruddy glow of health which blooms upon thy cheeks, thy progress along the path of life, the greater part of which, is by thee as yet unexplored and untrodden : but above

all, the hope which the promise of a long life holds out to thee, of ranking thyself amongst the illustrious of the earth!—Or perhaps, I should rather have exclaimed, O unhappy man, who hast foolishly wasted the best of thy years in folly and imprudence!—Would that it could be given to me, I will not say to exchange places with thee, but to return to my former state of youth and activity! With what delight should I again occupy my seat in the school, and listen to the precepts of my instructor! Never more would I waste the precious moments in play or indolence! No! I would rather endeavour to distinguish myself above others by increasing diligence and unwearied application. But in vain I thus complain that my years are rapidly drawing to a close—in vain I prefer such prayers—in vain my tears flow—the time is gone, never, ah never to return. What little space yet remains between me and the tomb, I will regard, not as so many years, but as so many victories gained

over the ruthless combatant, Time. May such be the conduct of all those, the more valuable part of whose life has passed away without fruit. But O ye youths, who are just entered upon the great stage of human existence—if ye possess minds—if ye would wish to distinguish yourselves—if ye would desire to enjoy the delicious fruits of labour, learn to place a just value upon time. O that the flower of my age might again return! What hopes would stimulate me to exertion! What ardour would glow within my breast! But, alas, even whilst I have been indulging in vain wishes, the time has passed away! Let me then exhort you, as ye hope not to live without honour, nor to die without remembrance, cheerfully to submit to labour—seek it—let the soul pant after it—rush fearlessly upon it. Fortitude and perseverance will conquer all things.

CHAP. XIII.

We must not suffer a moment to escape us
without profit.

THE proper cultivation of time is of such a vast importance, that without it it is impossible for any one, however great his talents, to acquire the reputation of being either learned or wise. The mind of man is a garden which providence has bestowed upon him to cultivate, and if he be not diligent to mark the times and seasons proper for planting and bringing to perfection the various fruits and flowers peculiar to its soil; he will find that weeds will spring up of their own accord, and not only retard

the growth of the more valuable plants, but eventually destroy the plants themselves. So that instead of delighting the eye of him who looks upon it, by its beauty and fertility, it will present nothing but the harsh aspect of a barren wilderness. Time is continually on the wing, and when once past can never be recovered. Let me then exhort the student upon no account to suffer a moment to pass him without improvement. The life of man is made up of moments, and the fruit thus momentarily gathered, will in the lapse of years amount to a noble and imperishable possession.

I would even recommend the improvement of the hours usually devoted to sleep. I need not inform him who is alive to the fascinations of study, that there are hours when the activity of the mind renders slumber impossible. Let not these be wasted, but let the student have at hand, tablets on which he may note down whatever ideas and observa-

tions may enter his mind, and let him retranscribe them by daylight. The greater part of this treatise was actually thus written ; and by this means, a considerable portion of our time which is usually lost, might be rendered not only eminently productive, but highly interesting.

Should any one court your society, who is more desirous to embrace the follies and vanities of youth, than to excel in literary pursuits ; avoid his company and fly immediately to your studies : for it is better that such an one stigmatize you with a want of politeness, than that you should waste your time. Regard not what indolent or unthinking men may say of you ; but always keep in view the opinion of posterity. How many useful volumes might we not write during those hours which are too often devoted to idle and unprofitable conversation ! If we were to keep an account of the time so wasted but for a year, we

should find it to amount to a very considerable portion of the whole. There is no portion of time so brief that we might not make some advancement towards excellence. The space of life remaining even to young men is but short, perhaps ten, twenty, or thirty years at most; and yet, they almost invariably live as though they were certain of surviving a thousand.

CHAP. XIV.

We must look to our own studies, and not concern ourselves too much about the progress of others.

THERE are some men who are almost continually employed in watching the progress of others, along the path of literature, without manifesting any solicitude about their own. Contented with scrutinizing the conduct of their companions, they regard their own advancement as a matter of secondary importance. The folly of such conduct will be best illustrated by an example.—Suppose a number of men were to set out with the intention of gaining the summit of a lofty mountain, and one of that

number, after having proceeded a few paces, were to make a stand, and amuse himself with observing how the others surmounted the precipices which obstructed their progress; the consequence would evidently be, that after having seen his companions, one by one, arrive at the place of their destination, he himself would be left nearly at the bottom; and there in all probability he would remain; for the circumstance of his having to perform his journey alone, after having seen his fellowtravellers attain their object, would be sufficient to deter him from encountering the dangers and difficulties of the ascent. And so it is with regard to our progress in literature. If we content ourselves with merely watching the exertions of others, whilst ascending the rugged hill of science, without endeavouring to keep pace with them; we shall find ourselves scrambling amongst the thorns and briars at the bottom, or at best gathering a few worthless and insignificant flowers, whilst

we shall have the additional mortification of beholding them in the full enjoyment of those honours which are the reward of industry and perseverance; and which, had it not been for our own supineness and indifference, we might have shared in common with themselves. If, therefore, we wish to avoid the mortification and disgrace, of being left behind in our career, by others with perhaps less capacity for exertion, but more perseverance; we must take heed to our own steps, and use every endeavour to keep pace with, and if possible, to surpass our fellows; so that we may arrive first at the temple of learning, which is ever open to receive us; for by so doing we shall secure ourselves a higher distinction, and become entitled to a greater reward.

Notwithstanding, we must take care that our concern for our own honour, do not degenerate into selfishness, than which nothing is more despicable. It

is the mark of a truly benevolent mind, to be anxious for the welfare of an other, but this anxiety for the welfare of others, should be in common with the anxiety for our own welfare ; for should we be anxious to promote another's interest to the neglect of our own, it is no longer benevolence, but imprudence. Let us then, whilst we ourselves are strenuously endeavouring to arrive at distinction, be ever ready to assist our weaker brethren, and so, we shall not only reap the rewards of industry and perseverance, but those also of philanthropy and benevolence.

CHAP. XV.

We must not waste too much time in sleep.

It is too often the case, and more especially with young men, that they consume a great deal more time in sleep than is necessary for the refreshment of nature. This is studiously to be avoided; for the hours which are thus wasted, are by far the most valuable portion of the whole day, I mean those of the morning. Six or seven hours at most are at all times sufficient for the refreshment of a person in health; and what more is consumed, may be considered an unjustifiable waste of time. But this is not the only disadvantage. Too much sleep,

more than too little, renders both the corporeal and mental faculties drowsy and languid during the whole of the day, and if persisted in, gives an habitual heaviness to him who thus indulges himself. This will be sufficiently exemplified if we contemplate but for a moment the countenance of the hard student and that of the sluggard. We certainly shall not find in the former that ruddiness of complexion and rotundity of feature, which characterize the latter; but there will be a certain fire and expression in his look, which may be admirably contrasted with the vacant, half-animating gaze of the drone; nor will his mind be less vivid than his eye, inasmuch as the one is the index to the other. But to this animation both of mind and countenance, the habitual sluggard must ever remain a stranger. If he possess any abilities, he is in danger of losing them—If he have any ideas, they are as confused, and consequently as useless and unmeaning as his dreams

—He may be said to sleep away one half of his life, that he may be rendered unable to enjoy the other—In short he most resembles his kinsman the dormouse—a creature entirely useless to society, and born only to sleep and to devour the goods of the more industrious part of the community.

Such is the sluggard : and here let me ask the student whether he is willing to be classed with such a character? if so, let him sleep on and take his ease, his disease is beyond the reach of our remedies: but if not, let him avoid the society of such men, lest he be accounted one of their number. Rather than give to nature an hour more than is necessary, let him deprive her of one.—In a word, let him endeavour to live, rather than drag out his existence in a state of torpor, for in no other way can he hope to find any real enjoyment within his own breast, or render himself useful to society.

To those who are accustomed to spend more time in slumber than the nature of their studies, and these our admonitions will admit of; an alarum clock, which might be set to any hour they chose, would be found highly serviceable. I myself, when I have been upon a journey, or sojourning in any place where a machine of this kind could not be obtained, have actually slept upon two flat pieces of wood, laid transversely upon my bed, lest I should slumber too long. Nor have I felt any inconvenience from this, for I have uniformly found by experience, that when weary, I have slept soundly, notwithstanding the hardness of my couch, and when sufficiently refreshed, the hardness of my couch has compelled me to quit it. But this to most men would be a harsh experiment, and one which perhaps few, however attached they may be to literary pursuits, would care to try. I therefore recommend the alarum in preference; or what is in-

finitely better than either, a firm resolution not to continue to slumber after a certain hour of the morning.

CHAP. XVI.

What time is best adapted to study.

THERE are some, who set apart a certain portion of each day, in which to enjoy the conversation of their friends, to walk out, or to relieve the mind with social and recreative amusements ; and in these particulars, let every one act according to his own custom and inclination. Recreation is as necessary to the mind as food is to the body. But let the student take care not to let it encroach upon the hours set apart for study. I, for my own part, have no set time either for study or recreation, but follow either, just as I feel an inclination so to do.

I would nevertheless recommend, that the whole of the morning should be devoted to learning, as being by far the most valuable part of the day; since the mind, refreshed and invigorated by the slumber of the preceding night, then acts with redoubled vigour. Should the tædium of reading for a whole morning be too great, let it be varied by writing, or by imparting knowledge to others, and indeed, this is not the least valuable method of study; for whilst we are engaged in instructing others, we are at the same time fixing those instructions indelibly upon our own minds.

It is an excellent method to divide our time into distinct portions, each of which is to be allotted to some peculiar branch of learning. This division must of course be regulated by existing circumstances, and even then would frequently be liable to derangement, by attending lectures, examinations, &c. but let the student be careful to allow no trivial occurrences to

alter or derange his plans. By pursuing this methodical course he will not only find his daily progress in literature much more rapid than it otherwise would have been ; but he will also reap the benefit of it in after life, for it will give him a systematic way of thinking and acting, which will vastly contribute to the maturity and solidity of his judgment ; and from which, when he has once perceived its advantages, nothing will ever be able to divert him.

CHAP. XVII.

On bodily exercise.

A sedentary life, if unaccompanied by judicious and moderate exercise, enfeebles the energies of the body, and too often lays the foundation of diseases which subject the student to pain and inconvenience to the latest period of his existence. On this account he should be careful not to let a day pass without having taken exercise sufficient for the preservation of his bodily health. Indeed, he ought to make a rule of devoting an hour at least daily to this purpose. Nor is there any necessity that the time thus devoted should be wasted,

for the mind may be as actively and usefully engaged during this period, as when occupied in severe study. Thus for instance, in the exercise of walking, (than which there is no exertion better adapted to the exigencies of the human frame,) if he have a mind capable of appreciating and enjoying the beauties of rural scenery and productions, what a noble field does every step he takes present to his view, and what an admirable opportunity is every where afforded him for the expansion of his mental powers! Is he a Christian?—How can he form more splendid ideas of the Omnipotence of his Creator than by contemplating the work of his hands; or of his benevolence and wisdom, than by observing how admirably every part of nature is adapted to the specific purpose for which it was created? Is he a philosopher?—He will acquire more correct philosophical notions, by reading the volume of Nature, with the commentaries of revelation and science, than by poring over the absurd and

atheistical theories of the Epicurean system as displayed by Lucretius and others. Is he a poet?—He will here behold those beauties in their simple, unadorned loveliness; of which Theocritus, Moschus, Virgil, with all the other pastoral writers of ancient and modern times, have at best given a faint outline. Does he wish to become an orator?—The silent eloquence of nature will inspire him with ideas and sentiments equally grand and striking with any he may meet with in the impassioned pages of Demosthenes, or the more refined periods of Cicero. So that whilst the exercise of walking is eminently conducive to the preservation of health, it may at the same time be rendered subservient to the noblest purposes for which the mind of man was brought into action. Indeed there is no necessity that any time devoted to the exercise of the body should be lost, for the corporeal and mental powers of man are so independent of each other, that whilst the body is occupied in using the means ne-

cessary for the preservation of its health, the mind may be as actively employed in using the means necessary for its improvement, and that without injury to either.

But there are many things perpetually occurring, which render the exercise of walking impossible ; or at least, incompatible with prudence. Such as the inclemency of the season, or the unfavourableness of the weather. In either of these cases I would recommend the use of such gymnastic exercises as are best calculated to bring the limbs and muscles of the body into action.

Gymnastic exercises, besides their use in developing the forms of the body and strengthening the constitution, have also a direct tendency to strengthen and invigorate the mind. In support of this, we have only to refer to the histories of ancient Greece and Rome ; and we shall find that their most successful generals,

their warmest patriots, their best philosophers, their most eminent senators and orators, were in their youth accustomed to pass much of their time in the exercises of the Palæstra and of the Campus Martius, whereby they acquired that physical and mental strength, which when brought into operation, decided the fate of kingdoms, and gave to their possessors, such a preeminence, both in peace and war, over their more effeminate neighbours, as ultimately ended in universal dominion.

Were additional proof of this assertion necessary, we might further advert to the present state of modern Italy, where manly and robust exercises with their concomitant magnanimity of soul, have long been unknown; and where effeminacy and luxury with all the corporeal and mental debility consequent upon their enjoyment, have introduced themselves. In that country, once the mistress of the arts and of the world, we

should now look in vain for a Cincinnatus, a Regulus, a Fabius, or a Fabricius.—Instead of the stern patriots of ancient times, ever ready to expose their lives in defence of their country;—we see nothing but a race of abject slaves, ready to submit to any caprice of fortune.—Instead of finding a Scipio or a Cæsar wielding the sword for the security or glory of the republic,—we find the nobles of the land wielding a fiddle in its stead, and exulting in the conquest of a wornout beauty, with as much selfcongratulation as either of the great men before mentioned would have felt, whilst undergoing the honours of a triumph. We behold the descendants of those very men who assassinated Julius Cæsar, because his ambition led him to aspire to the imperial dignity, bowing the knee with worse than pagan superstition at the feet of an antichristian and imbecile Pontiff.—Instead of listening to the eloquence of him who was with justice styled the “Father of his country” they now think nothing

worth hearing but the womanish warbling of an incapacitated eunuch.—And the country which produced a Virgil, a Horace, a Terence, and an Ovid, is at present overrun with a contemptible race of operative balladmongers. Who that draws these parallels, (and they might be extended infinitely farther) between its ancient glory and modern degeneracy, can help, whilst he is filled with admiration at the splendour of the one, pitying the demoralizing effects of the other.—May such a degeneracy of mind and of morals never become the characteristic of our own country!

If then, manly and robust exercises have a direct tendency to invigorate the faculties both of the body and of the mind; surely literary men, from their peculiar habits, stand more in need of the use of them, than any other class of individuals whatsoever; inasmuch as their whole dependance is placed upon the strength of their mental powers.

For vigour of intellect cannot exist in a state of perfection without health; and health cannot be maintained without bodily exertion. Every man, therefore, who aspires to distinction on the ground of the superiority of his intellect, is not consulting his own interest, unless he use every endeavour to improve and preserve it.

It of course does not come within the scope of this treatise, to prescribe the exercises best adapted to the preservation of health; that being left to the choice and inclination of the individual using them, or the direction of others to whose profession it more particularly belongs. Enough, however, has been said, to show their utility and necessity; there can, therefore, be no farther hesitation in adopting them; sufficient care being always taken, that the body be not injured by the empty vanity of performing feats of strength or agility.

The original chapter, “*De exercitio corporis*,” being little more than a recommendation to lift a number of leaden laminæ, increasing the quantity by degrees, as long as the strength of the body will allow; upon the same principle that Milo carried his ox. It occurred to the translator that it would be acceptable to the generality of his readers to write a short essay upon the subject, more consistent with the manners and habits of the youth of our own times and nation; for it will be readily allowed that we have but few Milos in the present day, and that more particularly amongst the inmates of our universities, too many of whom are nursed in the lap of luxury. Should any one, however, be ambitious of rivalling the Grecian bullcarrier, he will find the chapter alluded to, inserted in the Appendix.

CHAP. XVIII.

On slothfulness.

OF all unhappy beings, the man who lives under the influence of sloth is most to be pitied. His time, his fortune, his interests, his honour, his existence, are all swallowed up in the vortex of this detestable vice. He is rendered incapable of assisting himself or others. The world is to him a mere blank. He is equally deaf to the affections of nature, and the wants of them who are so unfortunate as to be dependent upon him. The industrious man, if he meet with any thing more difficult than ordinary, or be involved in unforeseen misfortunes,

immediately applies himself with redoubled energy to conquer the one, or extricate himself from the other. But the slothful man, should any thing in the least discouraging oppose his progress; or should he be surrounded by difficulties, which are the natural consequence of his conduct, sits down in despair: and although the methods by which he may avoid or subdue them be at hand, his habitual indolence effectually precludes all inclination on his part to adopt them; and he continues in a state of hopeless despondency, till an obscure death eventually puts a period to a miserable life; when he descends into the grave unhonoured and unregretted, if not amidst the execrations of his family, whom he has wilfully made the partakers of his poverty and obscurity.

Slothfulness is a vice, to which, of all others, it is the most surprising that rational beings should addict themselves; for it confers no pleasure, neither is it

productive of benefit, which are the main springs of human action. On the contrary it invariably superinduces a listless vacuity of mind, amounting to perpetual uneasiness; and almost as invariably brings on a ruinous state of circumstances which at length, plunges him who yields himself up to it, into the depths of poverty. And yet we find men clinging to it with all that tenacity, which would actually lead us to suppose that it was the foundation upon which their future good fortune was to be erected. Suppose a man about to cross a deep and rapid river, were to refuse the aid of the customary medium of communication with the opposite shore—a ferry boat; and obstinately persist in swimming across, taking with him a heavy mass of lead or some other ponderous metal, for the avowed purpose of supporting him whilst in the water; would not the bystanders who might witness such a determination, deride the folly of such conduct, and think it

scarcely worth their while to save the individual so acting, against his own inclination? And yet many of those who would censure such conduct, as the very height of insanity, are themselves daily and hourly, yea, momentarily, committing the same species of folly. We have all to cross the stream of life—the ferry-boat of industry is ever waiting to waft us over, not only in safety, but with enjoyment—and yet we rather choose to throw ourselves amongst the rocks and breakers near its shore, encumbered with the weight of our own unjustifiable indolence; which, if it do not always sink us to the bottom, is at least sure of preventing our enjoyment of any real pleasure during the whole of the voyage.

But however unjustifiable slothfulness may be in a man of business, it is infinitely more so in one who is engaged in the pursuits of literature. Fortuitous circumstances, such as legacies, fortunate speculations, &c. may, to men in

general, make up for the loss necessarily occasioned by a want of energy ; but nothing upon earth can compensate the literary student, for the time thus inconsiderately wasted. He cannot expect, on the decease of a learned doctor, his relative, to come in for the defunct's share of knowledge, nor can he at any time go to the Exchange, and purchase literary stock as he would national. It is industry alone that can confer knowledge. And whatever may be the force of his genius, if he do not practice the one, he must, as a necessary and unavoidable consequence, be devoid of the other.

From what has been said, the necessity of using the utmost exertion whilst engaged in literary employments, must be obvious to every one. Without exertion, there cannot possibly be any honourable distinction ; and with it, we are as certain of reaping its fruits, as we are of being compelled to gather those of indolence without it.

But there is a particular class of literary persons, to whom these remarks are peculiarly applicable, viz : to young men pursuing their studies at an university. Our conduct here, may be said to be the touchstone of our future credit and character. The knowledge here acquired is the foundation upon which our future reputation for learning is to be built, and unless that foundation be solid, the whole superstructure when erected, must fall to the ground, or at best, stand in so precarious a state, as to be in continual danger of falling. Let us then studiously and determinately avoid every thing which may tend to weaken this support of our reputation; and let us strenuously and diligently embrace every opportunity of strengthening and confirming it. We shall thus find, that whilst so engaged, pleasure will be the helpmate and companion of our labours, and honour the reward of our perseverance.

There are, however, some persons

anxiously desirous of arriving at literary eminence ; who, from the disadvantages arising from the neglect of their early education, or what is infinitely worse, the misguided indulgence of parents during their immature years ; do not feel that stimulus to exertion, which so eminently distinguishes youth educated in industrious habits. Men thus unhappily situated, should accustom themselves to reading the biography of others, who, though surrounded by difficulties of a nature the most discouraging and appalling, have nevertheless distinguished themselves in the different departments of literature. Let them imitate the example of such characters. Let them endeavour, by entering into the spirit of their history, to catch their ardour, and tread in their footsteps ; and they will soon find their early prejudices and injurious customs vanish altogether ; and themselves gradually habituated to a system of industry, from which nothing will ever be able to detach them.

Persons of this latter description would do well to store their memory with a few apothegms chosen from the works of the ancient philosophers; so that whenever they find themselves disposed to indolence rather than to exertion, they may, by the recollection of some one of these, rouse the mind from its state of lethargy and inertness. Of this description are the following, *μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν*. “They who wish to enjoy happiness, should accustom themselves to industry.” — *Ὁπλα ἔσθω ὁ δειλός*. He who is afraid of difficulty, is thereby rendered incapable of surmounting it.” — *Οἱ δαρθέοντες νεκροῖσιν ὅμοιοι εἰσιν*. “Sluggards are little better than lifeless carcasses.” — *Ὅθι τό πᾶν*. “Nothing is impossible to diligence.” — *Σχολὴν θλίβοντα κῦδος κίχεται*. “Disgrace is the reward of indolence.” — *Ὁπου πλείων ὁ πόνος ἐκεῖ μείζων ἡ ἡδονή*. “The greater the labour, the greater the enjoyment.” — *Εὖ σοι τὸ μελλόν ἔξει, εἰ τὸ παρόν εὖ τιθῇς*. “If we make good use of the present, we shall have no reason to doubt as to the future.” — As the diligent

student doubtless will observe many passages of this nature in the course of his acquaintance with the Greek and Roman classics, a further selection will be needless.*

Were more than has been already said, necessary to rouse youth from their indolent habits, let them look abroad upon the works of creation, and from the ant, which is indefatigably employed in the occupations of the mole-hill, to the sun, rising from his chambers

* I cannot omit this opportunity of quoting a passage from our own incomparable Shakespeare, which, if received with the spirit in which it is given, cannot fail to be of service to him who peruses it:

This morning like the spirit of a youth
That means to be of note, begins betimes.

Let this be written in legible characters in a conspicuous part of the bedchamber of every literary student, so that it may strike his eye every morning as he awakes; and if he can recompose himself to sleep, neither this nor any other stimulus will be of the least service to him.

in the east, to give light, heat, and fertility to our globe; he will find all but man, diligently pursuing the course pointed out by the great Creator. And is it for him, who exclaims that all things were made for his use, who proudly boasts himself superior to all created things besides, to be idle; whilst all around him are busily engaged in performing the tasks assigned them on the great stage of universal being? If he would but make use of that reason which he calls his sole prerogative, he would think that every blade of grass he treads upon, every insect which flutters around his path, every animal he meets with, might justly reproach him with being the only useless creature amidst such a display of universal industry. Let us then no longer suffer ourselves to be disgraced by a just reproach from the insects we tread upon. Let not the sun whilst performing his daily revolution in the heavens, be witness to our want of industry. If the vassals of nature are

actively engaged in these various avocations, much more ought the lords of nature to be so. Let us detach ourselves from things trifling and insignificant, and give ourselves up to things worthy our nature and capacity. We all value our possessions, much more ought we to estimate our time. Yet such is the irrationality of our conduct, that if we should happen by some mischance to lose a portion of our property, which by industry may be easily recovered, we fill the air with our lamentations; but we not only bear the loss of time, which can never be recovered, with equanimity, but with manifest indications of joy and satisfaction.

CHAP. XIX.

Our recreative amusements should, as far as possible, be rendered subservient to the purposes of literature.

It has been observed in a former chapter, that recreation is as necessary to the body as food is to the mind. Indeed the most rigid devotee of literature will scarcely deny, but that a temporary relaxation is highly necessary. The human mind is, as an ancient fabulist has ingeniously observed, like a bow; if it be always bent it will soon lose its elasticity, but if unstrung at intervals, it will long retain its wonted properties. But relaxation of the mind, as well as exercise of the body, should, as far as possi-

ble, be rendered subservient to the purposes of literature. It will thus be found to be doubly advantageous ; for whilst it becomes an agreeable mode of communicating knowledge, it will at the same time prevent us from engaging in trivial and unmeaning amusements which would not only consume a considerable portion of our time, but also detach us from, and incapacitate us for, matters of greater importance.

Suppose, for instance, the junior members of a college were to make a practice of meeting alternately at each others apartments, for the purpose of discussing some interesting philosophical speculations, of unravelling the more curious properties of the mathematical sciences, or writing or conversing upon moral, religious, or literary subjects, either in their own native tongue, or in the learned languages ; they would find any of these occupations productive of more real pleasure, than most of those,

which are, though falsely, termed amusements; and they would also find, that by these methods, they were gaining, what after all, is the main end of study—practical knowledge. In order to perceive the advantage of such a course of conduct, let the student weigh the pleasure derived from these sources, against that resulting from vain conversation, idle lounging, and dissipated practices, and if he do not perceive the balance preponderate in favour of the former, let him still continue to practice the latter; but that this, if he give the matter an impartial consideration, will be the case, we are not under the slightest apprehension.

But independent of such a course, as the one prescribed, being an agreeable mode of communicating knowledge, it has yet another advantage, which is by no means its least valuable one, viz. that of exciting emulation. There are many men who would not think it so degrad-

ing not to rank high in the classes of an university, as not to be able to equal their familiar companions in their researches after truth. Consequently, although in the former case, they might content themselves with being placed a remove above mediocrity, they would in the latter, exert their ingenuity to the utmost stretch, lest they might incur the derision of their more intimate associates. Let such a principle as this be once fairly brought into action, what results might we not reasonably expect from it. Instead of seeing young men leave the university with the possession of a little learning, acquired but to be forgotten, we should behold their minds, as it were, tablets, on which the records of general knowledge were so legibly and indelibly engraven, that every one who looked thereon might read.

Of all those occupations which come under the denomination of trivial, the fascinating but destructive vice of gaming

holds the most distinguished place. This is the rock upon which many a young man of the most promising abilities has split ; and on which, it is to be feared, the genius and fortunes of many more will hereafter be wrecked. And yet this vice, like slothfulness, is productive neither of profit, pleasure, nor recreation.

It is not productive of profit, for it would be easy to prove upon mathematical principles, that the habitual gamester, if he play fairly, must, whatever may be his temporary successes, eventually become a loser. There can be no greater exemplification of this, than, that numbers of men, who would fain be thought to be possessed of genius and ability, are daily reduced, by their indulgence in this their favourite passion, either in private circles, or in those public sinks of iniquity, which are established for the infamous purposes of ensnaring the inexperienced, and of fostering the vicious propensities of crafty

and designing men, from the enjoyment of affluence and happiness, to a state of beggary and despair.

It is not productive of pleasure, though it certainly is of excitement ; but it is the excitement of a demon, founded upon a desire of enriching ourselves at the expense of our neighbour's welfare. Who that has observed the countenance of a gamester, when a lucky cast of the die has elated him by the success which it has conferred upon him, can say, that the wild emotions there depicted proceed from the enjoyment of real pleasure ! Or who, that has witnessed his features when an unfavourable throw has at once drained him of his peace of mind, and his pecuniary resources, can pronounce, that the conflicting passions by which they are distorted, are the indices to the happy serenity of his mind ! As well might the diabolical agents of the infernal regions, to whom pleasure is unknown, feel joy in having added a

victim to their number, or in seeing him, whom they had marked out for destruction, elude the malice of their grasp !

It is not productive of recreation, either mental or corporeal, for by super-inducing an unusual degree of anxiety, it always leaves the mind more languid than it found it ; and whatever, by sudden excitement or otherwise, contributes to destroy our equanimity, has, if often repeated, an indirect tendency to injure and weaken the vigour of our animal powers.

But gaming is chiefly to be regarded by us as it stands when viewed in relation to our studies ; with which it must manifestly appear, altogether incompatible. In order to study with profit to ourselves, it is necessary that our thoughts be detached from every other subject, except the one under consideration, and be, as it were, rivetted to that alone. But how can this be the case,

when our minds are perpetually under the influence of this pernicious passion ; either occupied beforehand with the hope of indulgence and inordinate desire of gain, engaged in the commission of the vice itself, or in a state of elevation or depression—both of which, though proceeding from opposite causes, are equally hostile to study—consequent upon our success or want of it. The mind of a man thus occupied, can never be free from anxiety, and consequently, can never become adapted to study ; and though he be gifted by nature with the powers of an *Æschylus*, the eloquence of a *Cicero*, or the genius of an *Archimedes* ; the talents confided to his care, will become useless to himself and others, and instead of returning them at the last great day of account with ten fold interest, his conscience will be compelled to testify against him, that he, of his own accord, buried them amongst the rubbish of vanity and dissipation.

But there is yet another light in which gaming, in common with other trivial amusements and occupations is to be regarded by us, viz. as they stand when viewed in relation to the human intellect. Man, cry people of all ranks, from the monarch to the boor, is a creature made for lofty purposes! and with the words yet lingering on their tongue, they sit down with a stoical gravity, well befitting the dignity of that intellect of which they are justly proud, to improve the faculties of the soul by speculating upon the highly interesting and truly sublime effects produced by the fortuitous and varied combinations of a few pieces of painted paper: nay, such is the ardour, with which they endeavour to unravel the intricacies of this intellectual science, that they do not scruple to sacrifice their health, their happiness, their fortune, and even their future expectations, for the sake of being initiated into its admirable mysteries. Who can deny that such occupations

and disregard of worldly advantage are worthy of creatures who derive their origin from heaven, and who are destined to the enjoyment of immortality? But the noble spirit of man does not rest here, he is frequently known to seize upon the capricious Goddess Fortune, and confine her within the narrow limits of a dicebox, when he will sit for hours, and even days together, violently tormenting her in that circumscribed prison, as it were in revenge for the freaks she sometimes practices upon him. Should he not find himself in a sufficient state of elevation to perform these arduous avocations, he has recourse to the renovating juice of the grape, by which he is enabled to form more splendid ideas of things, and to perform actions of which he before had no conception ; such as breaking the heads or the windows of his less aspiring neighbours, which things having been done, he sallies forth with all the pride of a victor, to enjoy the glorious triumph of disgusting a society of virtu-

ous ladies by a recapitulation of his feats of glory ; or should chance throw an unprotected female in his way he immediately evinces the superiority of his prowess, by alarming or insulting her. Who will say that a man capable of such actions as these, is not “a creature made for lofty purposes.”

But methinks I hear some one exclaim, were such a burlesque upon the human character, as the one you have exhibited, to be exhibited by the buffoon of a pantomimic theatre, he would be hissed and pelted off the stage for his consummate impudence; and so in all probability he would : but he would at the same time fall under the displeasure of his audience for his display of truth. The absurdities I have here depicted, are by no means exaggerated. On the contrary they are the “recreations” to which many, who are ambitious of being denominated “men of literature,” but too frequently have recourse. May

all such see their folly in the mirror here held up to them, and profit by the view.

We have thus seen the folly of trivial amusements, and the advantage of rational recreations; let us then no longer hesitate to adopt the latter and avoid the former; by so doing, we shall no longer have to reproach ourselves with being guilty of a waste of time; but on the contrary, peace of mind, and a sense of improvement, will testify to our hearts and consciences, that we are employing the talents confided to our care, to the best purpose.

CHAP. XX.

Conclusion.

LEST the preceding chapters should have been read by any in a thoughtless and unheeding manner, it may not be altogether useless, by way of conclusion, to recapitulate some of the most important of them ; on which, as it were, the welfare and success of the literary student in a great measure depend. And first, as the basis on which his future reputation is to be founded, let him be careful to form a just estimate of his own abilities, taking care neither to undervalue nor overrate them ; for by the one he will be prevented from making

those attainments which he otherwise might have made, and by the other he will be in danger of generating a species of intellectual pride, which is never the concomitant of, and always detrimental to, sound learning. Having satisfied himself on this point, he must then determine to what extent in literary acquisitions he intends to proceed, and in fixing this boundary, if he possess a mind ambitious of distinction, and determined by every means in its power to gain it, he is seldom in danger of proceeding too far; but when once he has pointed out the goal to his own imagination, let him never relax in his exertions to reach it. If the proposed extent of his learning be not so great as that which has been acquired by others, there is not the less merit due to him on that account. Nature has not bestowed upon every one the abilities of a Plato, an Aristotle, or a Cicero, consequently it is not in the power of all to rival them in the attainments of literature and philoso-

phy; but it is in the power of every one to rival them in merit, for they did but make the best use of their talents, and it is in the power of all to do the same. To this end, let nothing divert the mind of the student from his pursuits; let him not yield even for a moment, (for even in this there is danger) to the debasing influence of effeminacy, or the fascinating allurements of luxurious enjoyments. In short, as has been before inculcated, he must consider all things, the more immediate object of which is pleasure, in the sensual acceptation of the term, as the greatest enemies to himself and his pursuits, and as such studiously avoid them. Let him remember, that his ability will increase with his exertion, and that it will on the other hand, decrease with the want of it. Let him also bear in mind, that what he sows, that also he may expect to reap; and if he, during the season of youth, fosters the seeds of luxury and indolence, he may expect, in the season of age, to reap

a plentiful harvest of disease and contempt.

Let him never despair. Whatever difficulties he may meet with in the rugged paths of science, let them only serve to increase his ardour and redouble his energy, for in no other way can he hope to conquer them. If in his ascent he should fall headlong a thousand times, he must begin to climb again every time more ardently, and fly to the summit with recruited vigour. He to whom difficulties are appalling, will meet with continual opposition; but from him, who disregards them, or who possesses the art of rendering them subservient to his improvement, they will at length altogether vanish.

Let him not be too desirous of riches. A moderate fortune, is amply sufficient for all the purposes of human happiness; and he who possesses more than this, too often carries with him a stumb-

ling block, which he can seldom get over. Not but that it is at all times his duty to improve his possessions by all honourable means within his power. Only let him beware, that an immoderate hankering after wealth, do not blunt the desire of acquiring more valuable possessions, and blunt his capacity and inclination for more laudable pursuits and worthier attainments.

The student must be fond of applause. He must diligently seek out and seize opportunity of surpassing his fellowlabourers in order to gain it. So long as he fosters this spirit of emulation, there is every hope of his performing actions which will be a lasting credit to himself, and also of the utmost benefit to society. Whenever he sees any one passing him in the common race, let him not rest for a moment till he has repassed him. This will be highly beneficial to either, for each will redouble his exertions, the one to keep before his companion, the

other to regain his lost ground; whilst they who are witnesses of the contest, will give, if not the palm of victory, at least the reward of perseverance to both.

It may not be improper to advert here to some of the acquirements necessary to be made before a man can enjoy the reputation of being learned.—A thorough knowledge of the Latin language is, in the first place indispensably requisite. This has been the universal language of men of literature of every civilized nation, and in all ages, from the days of Augustus to our own; and it is at this fountain that we must quaff the draughts of knowledge, or otherwise be contented with satisfying our thirst at turbid and polluted streams. A knowledge of the Greek language is also so necessary, that a man who is destitute of it, can scarcely come under the denomination of learned. But much remains to be done beyond the mere acquisition of these, for it does not necessarily follow,

that a person, be he ever so well skilled in classical literature, should be either learned or wise. Indeed it may so happen, and undoubtedly is in many instances the case, that a man may by practice, acquire a considerable readiness in reading works in either of the above mentioned languages, and yet be utterly unable to comprehend their meaning: notwithstanding which, he values himself highly upon these acquisitions, never considering, that language is only valuable as it is a means of arriving at knowledge. But as the inutility of such parrotlike attainments is too apparent to require a demonstration, we shall pass on to the consideration of scientific acquirements.

In order to become, in the modern acceptation of the word, a philosopher, it is indispensably necessary that the person aspiring to this distinction should be acquainted with the whole range of the mathematical sciences; and this is

the grand test of a man's ability. The acquirement of classical literature, requires little more than the exercise of patient industry; and is so limited in its nature, that a man of inferior abilities, may, if he think it worth his while, easily become acquainted with it in all its varieties. But it is not so with the sciences, it would be totally impossible to assign a boundary to their extent, or their utility. The acquisition of the former is a mere effort of the memory; the acquisition of the latter, is the result of the most arduous application of the mind. The former is, as it were, a kind of mental provision gathered into the storehouse of the brain, for the use only of him who possesses it; but the latter is like seed sown in a fertile field, yielding an hundredfold for the use of others.

One great advantage of the mathematical sciences is, that by constant exercise in them, we become accustomed to a close and infallible habit of thinking

and reasoning, so that a person well versed in this department of literature is in no danger of being deceived by false representations of things, however ingenious the sophistry under which such fallacy may be concealed; for whenever a theory is submitted to the consideration of a mathematician, he immediately traces it from its first principles through a series of consequences till he arrive at a demonstration of its truth, or a conviction of its error, according to which he either adopts or rejects it. So that whatever may be the contentions of illiterate disputants respecting it, whether arising from their incompetency to decide concerning the truth of its premises, or from their inability to judge of the correctness or fallacy of the conclusions drawn from those premises, he is enabled, by an infallible mode of reasoning, to establish or overthrow it, according as he has proved its truth or want of it.

Another great and peculiar advantage of mathematical learning is, that it accustoms us to a great diligence in study, whilst at the same time it renders our labours delightful. Indeed, a greater punishment could not be inflicted upon a mind thoroughly imbued with a love of science, than by compelling it to relinquish its object whilst engaged in the pursuit of it, although that pursuit be accompanied by the most severe mental labour. And it is no wonder, that, where an ardent attachment to abstract learning is firmly rooted in the mind, such should be the case ; for as a great philosopher has beautifully observed, “ whilst the mind is abstracted and elevated from sensible matter, it distinctly views pure forms, conceives the beauty of ideas, and investigates the harmony of proportions ; the manners themselves are sensibly corrected and improved, the affections composed and rectified, the fancy calmed and settled, the understanding raised and excited to more

divine contemplations.” And what can be more delightful than to behold our minds increasing in knowledge, in a manner which appears to us really wonderful; to feel that we possess the power of unfolding the secrets of nature, and fathoming as it were the depths of Omnipotence itself; to rise above the littleness of this terrestrial planet, and by the mere volition of the will, transporting ourselves into the immensity of space, to mark the courses of the planets as they journey onwards in their respective orbits; to know the causes which prevent them from wandering from their accustomed spheres; to follow the ellipse of the comet to the very boundaries of the Universe. These are things worthy of the mind of man; and he who is destitute of them, whatever may be his other attainments, may be said to be a child, who has scarcely passed the alphabet of human knowledge.

But the chief end of mathematical learning, as far as the interest and hap-

piness of mankind in general are concerned, consists in its practical utility. It is owing to this, that a mariner is enabled to steer his vessel across the pathless ocean, to a distant part of the globe, with a precision nearly equal to that with which a man would go from his own house to that of his neighbour. Hence flow our national and individual prosperities; a considerable portion of our necessities and enjoyments; and our knowledge of the existence, and the relative situation, of the different parts of our globe. It is to this, that we are indebted for the magnificence and comfort of our public and private edifices. It is upon this base that our commercial systems are erected. In short, from this source spring almost all the advantages which we possess, and the greater part of the pleasures we partake of.

But in addition to classical and scientific literature, it is necessary that a man of learning be acquainted with the dif-

ferent branches of historical literature, so as to be able to assign the rise, progress, and decline of empires to their respective causes, and to judge of the effects of different actions and events. He should also be somewhat skilled in the modern languages, and acquainted with modern literature ; but these, together with some inferior attainments, are too obvious to all to require particular comment.

It is thus evident, that he who aspires to the character of a man of learning, has taken upon himself the performance of no common task. The ocean of literature is without limit. How then will he be able to perform a voyage, even to a moderate distance, if he waste his time in dalliance on the shore ? The path to eminence is not only long, but arduous ; and how can any one rationally hope to arrive at its termination, unless he use diligence proportional to its difficulties ? Our only hope is in exertion.

Let our only reward be that of industry. Whatever may be our conduct in this respect, of one thing we are certain—That unless we are vigilant to gather the fruit of time, whilst the autumn of life is yet with us; we shall, at the close of its winter, descend into the grave as the beasts which perish, without having left a record behind us to inform posterity that we ever existed.

APPENDIX.

Cujusmodi discendæ sint artes.

SUMMO oratori, aut poetæ futuro, cum primis necessariae formæ loquendi, disserendi, dicendi. Grammaticæ aditum præbet ad alias artes: quo si careamus, cæci per omnes disciplinas aberrabimus, nullam unquam optimarum pulcherrimarumque rerum cognitionem consecuturi. Dialecticæ docendi modum exprimit: Rhetoricæ eloquendi. Ad hanc memoriæ artificium pertinet. Græca lingua adeo necessaria, ut vix quenquam dixerim eruditum, qui eam ignoraverit. Nec omittendæ historiæ: præstant enim et copiam orationis, et rerum experientiam. Mathematicæ artes simul dignitate quadam pollent sua: tractant enim rerum sublimium descriptiones: simul ad varietatem orationis faciunt. Astronomia le-

gem naturamque docet eorum, quæ ab extremo circuitu mundi usque ad elementa sunt, hoc est, pene orbem universum. In cœlo situm monstrat Helices, Cynosuræ, Erichthonii, Capræ, Virgiliarum, Hyadum, Argus, Canopi, Syrii: quorum ortu obituque tempora omnia describuntur. Velut apud Virgilium:

Sub ipsum
Arcturum tenui sat erit suspendere sulco.

Item :
Ante tibi Eoæ Atlantides abscondantur,
Debita quam sulcis committas semina.

Et :
Multi ante occasum Maiæ cœpere.

Nec pauca hujusmodi exempla passim obvia sunt, apud Ovidium, presertim in Fastis. Infra cœlum vagorum siderum progressus, regressus, stationes, defectionesque. Solem esse Principem, eumque superiora trigonis fere radiis convertere: inferiora, intervallo brevior.

Felices animæ, quibus hæc cognoscere primum,
Inque domos superas scandere cura fuit.
Sic petitur cœlum, non ut ferat Ossan Olympus,
Summaque Peliacus sidera tangat apex.

O quanta voluptas animi, non terras et maria solum, sed sidera ipsa cognatosque cœlos pererrare, per tenuissima quæque aëris spatia celeri impetu volatuque ferri, ac penetrare cuncta? Quo

tandem gaudio adfici necesse est cum his habitantem pernoctantemque curis? Contueamur ergo candentem illum igneumque æthera, coelestium ignium flammæ immotis oculis admiremur. Omnia enim quæ mundi circumflexus continet, non alii usui, quam spectaculo et admirationi sacrarum mentium fabricator orbis videtur destinasse: idque voluisse, ut tantarum varietate rerum in medio operis sui spatio rationis capaces oblectaremur. Mens hisce dedita studiis, non ea concupiscit, quæ vilia sunt, non illicitis distringitur notis: tantum id quod pulchrum est, quod purum est, quod divinum est, nihil mortale sapiens, dulci ardore amplectitur. Pridem, abhinc luce, opinor, septima, circa secundam vigiliam noctis, solus eram in horto quodam haud procul à meo cubiculo. In cœna fuerat mentio facta de ratione stellarum ejusmodi. Mirum esse sic prædici defectiones: Solem esse majorem terra, idque ex umbra deprehendi: incredibilem esse distantiam, quæ sidus facit tam parvum videri: ad hæc, miram celeritatem, quod horis quatuor et viginti nos non super terram, sed tanto circuitu ambiat. Tali sermone ultro citroque habito peractaque cœna, sub Jove stabam erecto sursum vultu, placida nocte, quum jam omnia silerent, quum in proximis ædibus lu-

mina nulla cernerentur. Principio Lunam diu fixis oculis aspiciebam, quæ tum plena circumfuso rubore circulum suum describebat. Spectabam deinde Helicen, Cynosuram, Virgalias, Syrium, Oriona. Post sumptis in manum tabellis, carmine nonnihil hisce de rebus conscribere coepi :

Oceani rursus, mundique ruentis imago.

Mox abjecto stylo varias rerum vices altiore intellectu percurrebam, adeo ut et mei, et loci in quo eram, plane oblitus fuerim. Tandem cum gemitu sic cogitabam : Cur natura parens rerum tam breve tempus homini largita es ? Cur nobiles spiritus e medio tollis, priusquam orbem perspexerint ? Cur cœli pulchritudinem, gratiam solis, ita repente oculis nostris subtrahis ? Tua vis varia vim animorum superat : te admirabimur, dum vita manebit. O quam triste erit orbari vita, in tanta videndi cupidine ? O me felicem, Lache-sis, si vel semel ante mortem tot species animantium, tot fructuum, quos terra profert, genera, denique tot artium formas in orbe successu ætatum proditas, cognoscere daretur ! Heu me miserum ! celerrime volant Oceanus, Sol ac sidera cœli : et mihi tempus perit per ignaviam, etiam tum, quum diligentissimus videor. Quis enim

unquam adeo in peragendis rebus vehemens fuit, qui non multo esse possit vehementior, si extremas vires cogeretur experiri? Paucos annos Parcæ donant, iisque negligenter utimur. Brevi aderit dies, quum communi rerum lege ad finem suum hujus vicissitudo corporis deveniet. Verum quando quibusve exactis seculis rediturus sum? Quo ævo eandem Lunam, Pleiades illas, Arctos ibi, hic Syrium iterum, videbit Joachimus? Utinam post annos mille ea, quæ tum naturæ, tum hominum industria conversa erunt, exiguo momento temporis liceat intueri. Miser, de reditu verba facis? Quin lachrymas mitte, gravem moerorem e pectore move, missa fac inania vota ac horis potius frui præsentibus. Quid te toties factorum memoria cruciat? O si puerilibus annis usus essem! quibus illi negotiis imprudenti defluxere? Sed quid ago? rursus dolor recrudesceat: quanquam fletus ratio non minus dulcis quam justa apparet. Quid foeminarum more lachrymas fundo? En unicum remedium, vigilantius omnia peragenda: hoc oculus properandum, quo tempus dabitur brevius: horis pro diebus utar, singulos menses annos putabo. De coelesti illa cognitione dictum satis arbitror. Ne sensu prorsus omni vacare judico eum, quem non delectat tam jucunda contempla-

tio, quem nulla rerum miracula movent. Ex ea de qua nunc locuti sumus arte, proficiscitur Astrologia, Medicis magis, præcipue ad venas scindendas, et decretorios dies, quam studiis nostris, necessaria: nisi quod stylum varietatis luce commendet, uti abunde apparet in Lucani primo libro. Hanc falso vulgus incertam vocat, propter errores non arti, sed indoctissimorum hominum inscitiae et temeritati imputandos, qui citra delectum omnia efflutiunt. Quæ ex hac disciplina ad literas magis conferunt, quæque; discenti fuerint jucundissima hæc sunt: Quæ duodecim mundi domus: quæ vis radii hexagoni, tetragoni, trigoni, adversi: quid Fortunæ gradus efficiat, et qua via reperiat: atque alia complura, quæ longum esset recensere. *Necessaria et Cosmographia.* Hæc enim demonstrat zonas, climata, antoecos, perioecos, amphiscios, periscios, heteroscios, longitudinem-urbium latitudinemque, hoc est, quot ipsæ horis absint ab occasu, quot coeli partibus ab equatore. De ea libellum emisimus.

Geographia cognitu facilior: constat enim sola locorum commemoratione. Id duntaxat indicat, ubi Tanais, Nilus, Tigris, Euphrates, Andros, Scythæ, Persæ, Arabes; sine ulla mentione

coeli : sine circulorum, latitudinis, longitudinis, umbrarum, zonarumque descriptione. Geometria terrarum mensuras tradit, hoc modo. Si quadrata forma oram habeat viginti pedum, intus esse vigintiquinque. Si cuneatus ager longus fuerit pedes quinquaginta, latus ex una parte pedes triginta septem, ex altera novem, aream esse pedum mille centum quinquaginta: idque deprehendi quæsito ex imparibus numeris medio, ductoque in longitudinem. In collibus vallibusque plus soli esse quam coeli. De his libellum conscripsimus, cui titulus, Chaos Mathematicum. Quantum hæc omnia ad styli prosint ornamentum, videre licet quum in locis permultis, tum in Ciceronis operibus de universitate, de natura Deorum, de Divinatione, in Somnio Scipionis : in Quintiliani capite de agrorum mensura : in Virgilii Georgicis : Ovidii Fastis, et Metamorphosi : denique in Lucano. Arithmeticam primus Pythagoras in artem fertur redegissee. Hinc Pythagorei per numerum jurabant quaternarium, quo nihil apud eos videtur esse perfectius. Etenim quatuor elementa, ignis, aër, aqua, terra. Quatuor anni tempora, ver, autumnus, æstas, hyems. Quatuor qualitates rerum omnium, calidum, frigidum, humidum, siccum. Quatuor coeli plagæ, ortus, occasus, meri-

dies, septentrio. Musice mentem labore fessam reficit: verum inter descendum non parum aufert temporis: qua de causa præclarius reor frui concentu aliorum, quam canendi artem discere. Ejus inventorem quoque fuisse Pythagoram putant. Hic primus dicitur ex malleorem ictibus vocum diversarum numeros, modos, inflexionesque perpendendo, Musicam artem divina quadam industria confecisse. Cytharam tradunt invenisse Orpheum: qui, si poëtis credimus, non solum homines rudes atque agrestes, sed leones etiam ac tigres et inferos manes lyræ suavitate demulsit. Fistulam Pan Arcadius primus inflavit. Nunc, qui in his potissimum legendi sint autores. In Grammatica Diomedes, Perottus, Valla: in Dialectica, Aristoteles: in Rhetorica, Cicero et Fabius præcipui. In Astronomia legendi Proculus et Aratus: nam apud Latinos pauci de ea docte scripsere. Si altiora spectes, adjungere potes Ptolomæum. In Astrologia Julius Firmicus, qui cæteris elegantius et verius artem tradidit. I, tamen nihil profuerit, nisi composita prius ex Ephemeridum libris pictura domorum, et nisi habitis rudimentis e barbaris scriptoribus; quorum Alcabitius princeps. In Cosmographia Ptolomæum: in Geographia, Pomponium, Me-

lam : in Geometria Euclidem censeo perdiscendos. Feliciter studia instituent, qui ante omnia e doctis autoribus artium cognitionem, hoc est, materiam seu instrumenta scribendi sibi comparaverint. Alio qui nihil sapiet stylus præter inanem loquacitatem. Summus non erit, qui non ex unaquaque disciplina decerpserit, quod ad scopum suum conferat. Id citra laborem effeceris, si nihil attigeris nisi locos communes; de quibus quum dabitur occasio libellum conscribemus.

CAP. II.

Eloquentiæ laus.

DE oratoria facultate, luce omnium disciplinarum, plura prodentur. Non satis est tam leviter doctrinarum principem describere. Isthæc haud dubie cæteris, quod Sol mundo, quod animis Deus. Sine hac non modo artes reliquæ, sed res omnes, in tenebris versarentur. Quid essent Romani, si non fuisset eloquentia? Quid Camillus? Quid Cæsar? Quid Scipio? Quid maximi viri, qui nunc mortui, eloquentiæ viribus vivunt? Nemo sane aliquod præclarum facinus tentaret, si certum esset a morte sui nullam fore memoriam. Denique quid Demostheni, quid Ciceroni, quid L. Crasso tantam laudem peperit, nisi eloquentia? Hæc siderum meatus, ventorum fragores et impetus, crepitus flammarum, undarum murmura,

montium celsitudines, nemorum umbras, fluminum discursus, sic depingit, ut ea ipsa te oculis contueri existimes. Hac irritare torpentes, desides animare, temerarios retrahere, sontes dammare, bonos extollere possumus. Sed quid in re immensa laboro? Plenum insolentiæ videtur, si quis hujus laudes vel conetur commendare, quæ per se sunt amplissime: vel recensere, quæ sunt innumeræ: vel quovis modo demonstrare, quarum lumen et splendor omnium oculos jam mentesque perstringit. Prode te ipsam, eloquentia. Sentiat fulgorem, sol lucidissime, tenebris immersum mortalium genus. Nemo te nisi tu exprimere valet. Caligant in luce tanta oculi contuentium. Tu in excelso solio sedens, mundum illustras universum. Te colentes similes tui, hoc est, immortales, atque orbi toti per omne tempus reddis admirabiles. Quid me, Forti, niteris extollere, cujus gloriam olim jam agnoscunt omnes, cujus tot exstant monumenta, nullo ævo, nulla injuria interitura? Via quæ ad me perducit, primo ingressu est ardua, confragosa, saxis aspera, obducta sentibus:* lucida, plana et amœna. Quare multi initio laborem immensum prospicientes, abjiciunt spem. Complures in medio deficiunt. Ad sum-

* Postquam vero ad summum ventum erit.

num perveniunt paucissimi. Hanc omnes pene, perterriti malis, fugiunt. Verum tanto major gloria victori, quanto victori rarior. Pulchrum si intra annos mille vel unus ad verticem evaserit. Si quis ergo plenum istud sudoris iter ingredi velit, componat sese ad tolerandum quicquid durum est. Evitanda mollia, quæque ad corporis gratiam faciunt, quo magis vigeat animus. Dum alii convivii ac fabulis fruuntur, impallescere chartis oportebit. Nonnulli se simul et voluptatibus et literis dedunt: verum hi nihil aliud efficiunt, nisi, dum utrumque captant, neutro potiantur. Sine sudore, sine vigiliis, curis perpetuis huc perveniet nemo. Ferendi æstus, algores, calamitates. Sæpenumero lachrimæ fesso obortæ excident. Sæpe sedebit moerens, cogitansque, coeptis ne desistere, an perficere velit quod cœperit. Tum surgens veluti furore quodam incitus, præceps feretur in labores, donec lassus victusque humi prostratus jaceat, advolaturus iterum, simul atque vel minime vires anhelum et sudore perfusum accenderint. Hic noctes plerumque insomnes ducet, cæteris dormientibus. Hunc sæpe labore multo fessum Phoebus admirabitur. Tu perge quo cepisti.

CAP. III.

De legum studio.

DIVINI origo juris altius repetenda. Principio civitates non erant: per campos, per sylvas, per montes passim homines sine veste, sine legibus sub dio vagabantur. Nondum erant domus aut ædificia: frondibus, ac pellibus à pluvia, nive, grandine sese defendebant. Neque vini usum neque frumenti noverant: sed pomis agrestibus vescebantur. A posteris urbes exstructæ, terræque cultura inventa est. Cererem primam leges dedisse hominibus, existimant. Digna sane res, quæ divinitati adscribatur. Quippe quæ dea fruges nobis alimenta que dederit, leges quoque dare voluit, ut vitam corpusque non solum sustentaremus cibo, sed legum etiam defensione tuermur. Atheniensibus postea Solon novas leges

instituit. Primam, ut, qui parentes suos non alerent, patrimoniumve dissiparent, ii perpetuo obscuro atque ignobiles haberentur. Alteram, qui otium sectarentur, et inertiae dediti essent, eos jure ab omnibus tanquam nocentissimos accusari posse. Et qui in prælio pro patria cecidissent, eorum filios publice nutriendos erudiendosque præcepit. Item curatorem una cum matre pupillorum nequaquam habitare. Eum præterea curatorem esse non posse, ad quem esset hæreditas pupillorum morte perventura. Postremo statuit, temulentum principem non pecunjiis mulctandum esse sed durissima atque ignominiosissima morte puniendum. Lycurgus quoque suis Lacedæmoniiis leges condidit. E quarum numero hæc est: Pueros inopes non in urbe fovendos esse, sed in agros ad usum rei rusticæ deducendos: ut ab incunte ætate laboribus adsuefacti, paratiores ad tolerandam inopiam per reliquum tempus efficerentur. Principatum obtinere videntur Romanorum jura, quæ Justinianus prodidit. Sine legum præsidio vita humana constare non posset. Eæ siquidem nemini inferri vim, nemini injuriam fieri patiuntur. Unumquemque in suo gradu, suæque dignitate tuentur. Virtutem non qærunt solum, sed præmiis exornant; non modo vitia

reprimunt, sed ulciscuntur suppliciis. Quod stamus, quod incedimus, quod dormimus, quod secure vitam agimus, id totum harum defensioni tribuendum. Quæ nisi hominum libidines atque avaritiam compescerent, non uxores pudicas, non agros, non domos, non vitam tutam haberemus. Virgines e parentum amplexibus eriperentur. Passim per vicos a sicariis, a latronibus, a parricidis crudelissime necaremur. Omnia denique in vilissimorum hominum essent potestate. Posunt imperatores leges pervertere, sed suum unum cum legibus imperium pervertetur. Quamobrem? Quia nullum imperium, nulla Resp. sine legibus potest esse diuturna. Qua de causa harum cognitionem summe esse frugiferam nemo dubitaverit. Ea enim quo pacto inter homines versari homo debeat edocet. Verum hic discendum duntaxat, quantum ad stylum, seu oratoriam artem (si studia nostra sectari velint) conferat. Pulchrum fuerit servare modum Ciceronis, hoc est, attingere quantum satis est. Minus placent illi, qui sese ita huic studio dedunt, ut nihil nisi barbariem ament, ut omnia præ legibus fastidiant.

CAP. IV.

De ratione docendi.

HUIC etiam præcipiunt, horas solum debere duas impendi, aut unam potius, quo rem accuratius queas explicare. At hæc præcepta socordiae sunt, hæc fugienda, huic spectanda inertia vulgi. Aliud nos sentimus. Simul atque in literarum judicio promoveris nonnihil, enitere, ut per diem totum, si fieri possit, doceas. Si non ita in disciplinis omnibus versatus sis, si non tantum opum congegnerit sedulitas, ut per multas id horas queas præstare : ea doce, quæ noveris, eaque diversis horis, aliis atque aliis conveniet inculcare, juxta vulgarem sententiam : Multum legendum, non multa. Ita nihil erit difficile, si perpetuo sine præmeditatione poteris profiteri. Satis sit si quispiam te audiat. Interea exercitio miram rerum

copiam tibi comparaveris. Ubi decies rem eandem docueris, plus te senties profecisse, quam si fugiens lucem magno te domi labore confecisses. Per singulos dies duodecim docere horis solebam. Præterque ipsas semel interim declamare, vel de Deo, vel de mundo, aut thematibus aliis, exercitationis causa. Nonnulli insanire me vociferabantur, sed utinam sic ab ineunte ætate contigisset insanire. Tanti ego facultatem istam facio, ut malim iudicium adolescentis, qui perpetuo docuisset, etiam res humillimas, quam ejus, qui solitaria domi lectione autores optimos perlegisset. Multa sæpe legi, sed mensis unius intercapendo memoriam ita deleverat omnem, ut vix dum scirem quos legissem. At quæ alios docui, ea tam mihi perspecta sunt, quam corporis membra ipsa. Ea non aliter ac Solis splendorem ante oculos hæere sentio. Horum cognitionem firmam esse, certam esse, frugemque proferre amplissimam, experimento comperi. Horum memoriam vix morte credam extinguere posse. Cæterum nolumus indoctos protinus autorem publice profiteri: id enim furori esset simile: sed domi doceant, aut puerum unum, aut duos, aut tres, donec majore digni theatro fuerint. Quod si mihi filius esset, huic ita studium instituerem. Quam primum etiam in ipsis

sermonis Latini seu Græci elementis verbum unum a præceptore didicisset, id extemplo alios doceret. Professore agricolæ haud incommode posse conferri opinor. Illi namque munus prælegendi, quod alteri sementis est. Illi judicium, et cognitio rerum, quod alteri messis. Duo sunt quibus ad exercitium maxime incitatur, ingens copia auditorum, et spes cujuspiam magni lucri.

CAP. V.

Qua ratione captari debeat occasio docendi.

FIT plerumque ut auspicanti exercitium non semper præsto sint qui audiant. Quare sedulo curandum, ut vel precibus, vel pretio habeas unum, cui ea quæ voles, possis recitare. Si pro horis singulis exiguam pecuniam dederis auditori, atque hoc modo quatuor aut quinque aureos expenderis, tantum comperes te profecisse tum in literis, tum in forma docendi, ut vel palam eadem audeas profiteri. Sed quis istuc, inquires, faciet? Nemo opinor. Ideo dico, quod pauci ad magna pervenient. Vulgus enim inertissimum, pecuniæ parvæ studio, cupidine ostentandi, pudore vano, rebusque frivolis, præpeditur. Quocirca quando universam cohortem inermem videmus, et ejusmodi cura, hoc est, metu parvi sumptus, detineri,

non ad summa evademus? Ubi tam facilis victoria? Certum est, certissimum est, ex tali plebe secuturum neminem. An posteritas forte pectus aliquod nobile parturiet? Minime, hæc ipsa doctrinæ impedimenta cum seculis crescunt. Quid tu cogitas, ô Sol, qui cuncta intueris ac lustras, cui nulla unquam ab ortu mundi contingit quies! Quæ mens tibi, quum ocissime per cœlum ruis, videsque oculis tuis tam somnolentos homines? Lege naturæ odisse solemus gnavi ignavos, docti inertes. Cur itaque tu longo cursu lassus, justissimam semper indignationem cohibes? Quin protinus perdis ignavam multitudinem? Hi sunt, qui turpi otio transigunt vitam, nati fruges consumere. Cæterum quum res cunctas terra produxerit in communem usum, quam iniquum videtur, quod solus homo omnia sibi rapiat, et reliqua animalia passim per vicos, per campos, per sylvas longa fame intereant? præsertim quum apud nos sint tam nullius pretii, nec digni, ut vel semel pulcherrima solis luce fruantur. Ego medius fidius hæc aliquando cum tanta indignatione perpendo, ut velim cæteras animantes omnes in horum exitium conspirasse. Sed redeamus, unde inertiae mentio nos deduxit. In profectioe Germanica

contigit mihi, ut à media nocte non dormiverim. Animadverti milites quosdam, qui nobiscum in navi erant, itidem vigilantes. Cogitabam pulchrum fore, si horam unam ejus noctis mihi lucrificerem. Docui illos Germanico sermone circuitum mundi, Solis, Lunæ, siderum reliquorum. Quid orbes, circuli, axes, poli. Terram mundi centrum esse, et nullam in cœlo stellam cerni, quæ non multo major sit quam terra. Quid annus, mensis, dies, hora, et e quibus motibus profluerent. Hæc ita perspicue illis delineabam, reddita omnium ratione ac usu, ut jam totam sese faciem mundi tenere existimarint. Ist hæc eo scripsi, quod censeam, omni momento temporis quærendam esse occasionem aliquid docendi.

CAP. VI.

*Docendi munus ob levem causam non debere
intermitti.*

INTER docendum non raro usuveniet, ut minus te aptum ad futuram lectionem sentias. Id fit ob varias cogitationes et studia diversa, quibus domi fueris deditus. Plerique id præsentientes, significare solent se non esse lecturos. Verum hi in docendo famam magis et gloriam spectant, quam eruditionem, quæ paratur exercitio. Proinde relictæ ostentandi libidine, quoquo modo adfectum te esse senseris, sive per noctem totam vigilaris, sive altior cogitatio in perquirendis naturæ arcanis mentem impedierit tuam, ad exercitium veluti ad messem currito. Præstantius est enim, e professione iudicium solum, atque fructum quærere; Laudem vero spectare nusquam, nisi in styli gloria, quæ æterna esse debet. Nam

quæ prælegeris, audient pauci : quæ scripseris, secula cuncta intuebuntur. Duo tamen remedia sunt, quibus melancholeam ex animo pellas. Alterum, ut bene nutrias corpus, ambules, ludas, conviveris, corpus vino impleas, ac aliis modis recrees mentem. Idcirco nonnulli ante concionem integros vini cantharos spiritu uno exhauriunt. Alterum, ut multum dormias. Incredibile enim, quantum lucis, quantum alacritatis res ea adferat animo. Somnum conciliari binis præcipue modis posse, nemo est qui ignoret : magna corporis fatigatione, ac usu pharmacorum, inter quæ primas tribuunt papaveri. Corporis robur ac valetudinem, conferre ad ostentationem, hoc modo discas. Nam ut videmus, ii, quibus crassum et pingue corpus est, vel magna caloris copia, facundiores sunt, et aptiores ad docendum, etiam si non admodum sint eruditi, quam alii qui perpetuo chartis inhærent. Illi namque membra, vel organa, quibus utuntur in sermone, robusta ac bene nutrita habent : hi contra imbecilla, et exiguos in pectore spiritus. Quippe quanto magis animus, tanto minus corpus valet. Verum in altero genere aliquid est discriminis. Quibus enim crassum corpus est, sermonem tardum cum gravitate : quibus gracile, et calidum, celerem habent. Cæterum in univer-

sum id præcipio, ut fugias ea quæ mollia sunt :
ut manibus pedibusque ad scopum, hoc est, for-
mam bene scribendi, perferaris. Cave corpus alas,
et impleas potu, quo majore cum gratia pronunties
ea, quæ per horam unam dictabis audientibus.
Ne talenta tria abjicias, ut referas unum. Alio-
qui satius fuerit nihil dicere.

CAP. VII.

In docendo nihil celandum esse.

PLERIQUE libentius imperitos docere, quam doctos solent. Verentur enim, si sua sic omnibus tradiderint, ne non sint aliis superiores. Cæterum tales astu solum, foeminarum modo: non vi, non aperte student vincere. Quapropter si literatus quispiam me invisat, non occultabo ea, quæ assidua peperit consuetudo, turpe enim id esse judicarem. Verum ultro ipsa prodam, tradamque alteri ferrum, quo me superare possit, si velit. Sic etenim aliis indicando sæpe studii modum, ipse meliorem semper inveniam quem exercitatio illi suggeret docenti. Hoc pacto aperta vi evadere victores possumus. Præstat per virtutem in pugna belli fortunam experiri. Inertis est, venari dolo, quod sanguine parari possit.

Nec, si ad summa niti velim, adversus unum aut alterum arma sumam, sed adversus regiones omnes, adversus tot secula post me ventura. Si magno igitur animo simus, conabimur efficere, ut non unus solum vincatur a nobis: verum ut nationes universæ succumbant: ut secula nulla alere possint aliquem, qui eodem sit perventurus. Itaque nemo existimet, me quicquam alios celare velle. Quin potius persuadeat sibi, quicquid domi habemus, obviis omnibus patere sponte. Qui cunque nobiscum iter facient, eandem habeant mentem oportet.

CAP. VIII.

De docendi forma apud Peripateticos.

PRIUS, quam ad alia transeamus, de Peripateticis scholis nonnihil dicendum. Hæc tria mihi consilia occurrunt, non admodum iis infrugifera. Primum est, ut cavillationes, vel sophismata, hoc est, suppositionum conjecturas, atque id genus deliramenta, penitus abjiciant, ut quæ nihil ad communem loquendi morem conferant. Nec aliud illorum esse argumentationes video, quam chartarum lusus in quibus omnia ficta sunt. Fingunt enim in primæ formæ syllogismis themata conversa, sive præposterarum orationes, quæ nusquam reperiuntur. Fingunt, longe aliud esse, homo animal non est, quam, homo non est animal: hanc falsam esse, illam veram: quæ tamen differentia nusquam observatur. Jucundum forte vide-

tur, omnem verborum seu contextus vim perspicere. Atqui optabilius erat, iis, quorum nullus usus est, relictis, meliora persequi, servareque Poëtæ dictum : Ne quid nimis. Vitam quippe mortalibus brevem, ac artes innumeras natura concossit. Alterum est, ut illa, quæ ex Aristotele prælegunt adolescentibus, ocius paulo absolvant, addito semper rerum quas produnt usu. Meminerint, pueris longum superesse iter, antequam ad metam pervenerint. Postremum, ut non modo Dialecticen, et Physicen, queis duos tresve annos tribuunt, doceant : verum alia quoque non minus necessaria, elementa Græcæ linguæ, Rhetoricen, ac rationem scribendi. Ut pueri, quemadmodum Fabius monet, nonnunquam declament, proposito singulis mensibus, aut præmio, aut honore aliquo illi, qui vicisset. Si hunc docendi modum haberent, et uberiores fortasse referrent fructum, et juventuti rectius consulerent.

CAP. IX.

Qua ratione vitare possis in scribendi tedium.

SI tedium mentem a scribendo averterit, hoc utere remedio. Statue ac vove voluntate firma, te eo die non coenaturum, quo non tot paginas, non tot versus, ut decreveras, scripseris. Quod si accideri delinquere, tu tibi ignoscere noli, volo coena careas. Abstinere a cibo, non parum quandoque ad corporis valetudinem facit, et alacriorem reddit animum. Vel si mavis, alia tibi interdici potes, quorum voluptate plus senseris te adfici. Quia difficile scribere est, quia tædiosum, quia paucis datum, eo rem debes expetere. Si facile esset, si obvium omnibus, quam hac industria laudem posses consequi? Certe nullam. Ea utique sum natura, (non id gloriandi causa, sed excitandi alios dico) ut petam nihil, quod non vi-

detur arduum. Si sine negotio id fieret, nunquam me hercule scriberem. Mihi rem principio molestam fuisse judicabit, qui viderit, quando in ipsa coeperim elaborare. Nam ante paucos annos nihil scripseram unquam, nisi forte quatuor aut quinque paginas, si colligas omnia, quæ exercendi causa cogebat in ludo componere. Intra annos duos vix unam Latine epistolam scribebam, tractabam nugas alias, quæ nihil ad stylum conferunt, ut obiter exponam. Circa decimum septimum ætatis annum regiam deserui. Didici Lovanii Latinæ linguæ rudimenta. Inde Aristotelis Dialecticen, ac Physicen. In quibus pædagogum habui Petrum Curtium in omni literarum genere apprime eruditum. Atqui dum disciplinis hisce operam darem, ad res inanes mentem abduxi. Initio modum scribendi aulicum profitebar, quem habent in aula imperatoris. Tantopere me tum delectabant characteres apte compositi, pulchri, et varii, ut quindecim diversas scribendi formas collegerim. Postea relictis iis, in pingendi arte grassari coepi. Literas descripsi majusculas, non simplici ductu linearum, ut vulgaris typorum species est, sed e frondium, arborum, rerumque aliarum, qua litera patet, protractione. Sic apud me litera A est magnitudine palmorum trium aut qua-

tuor, quam ad hunc composui modum. In dextera typi parte frondes ducuntur coloribus distinctæ. In sinistra arbor est, e cujus specu paulum infra verticem puer feram jacentem humi nititur configere. Sic pingebam mala, pira, flores, ac res alias. Post hæc sum aggressus artificum cælandi picturas in ære levigato, conversa imaginis forma, ut apposito atramento eadem in chartis multis premi possit. Inde apud me est species puellæ regiæ ornatae gemmis, atque vestitu eximio, quam in ærea tabula sculpseram. Postea per annos aliquot didici et publice professus sum Arithmeticen, Astronomiam, et Græcam linguam. Postremo animum adjunxi ad curam Latine ac polite scribendi, cujus gloria inter humanos conatus omnes summum tenere locum videtur. In hac finire vitam decrevi. Quæ si dabitur mediocriter longa, in animo est opuscula millena (idque summa, quantum in nobis fuerit, adhibita cura Latini sermonis) ante mortem conscribere: quorum corpori universo inde titulus erit, Chilias. Nec prius desistere certum est, quam istæc, quæ dixi, perfecero, nisi mors invitum opprimat. Ex hoc numero libellos nuper undeviginti absolvimus: speramusque, nos brevi ad centum, hoc est, decimam Chiliados partem perventuros. Hæc ideo recen-

seo, ne juvena desperet usquam, sciatque, homini nihil esse arduum, si labor non defuerit. Mitto diversa Musicorum organa, quæ tantum temporis abstulerunt, ut interea facile sermonem Romanum perdisceres. Nihil magis doleo, quam quod hac voluptate vita mihi perierit. Scio, artem labore fessos instaurare, atqui si bene studiosorum turbam inspicias, nimium omnes, quæ mentem reficiant, quærimus. Scilicet is, qui in rebus gerendis impetu vacat, et semper languet, et exiguo labore facile opprimitur. Mala mille molestant affliguntque hominem, cui segne atque inutile corpus. Taceo lites, quæ per biennium mihi fuere in judicio, dum opera daretur artibus. Prætereo occupationes alias, quas longum esset hic enarrare. Sed relicta vanitate ad rem eamus, unde plus satis digressa est oratio. Admonui qua solertia te ipsum ad scribendum incitabis. Alterum est, ut alios quæras, qui ad laborem te provocent, hoc modo. Dic chalcographis, parent sese, librum te dare velle excudendum, etiam si ne paginam quidem paraveris. Tum facile totam voluminis speciem animo concipere, inde singulas parteis leviter in comoediarum argumenti modum describere : denique quotidie, quantum illis satis erit, absolvere poteris. Quum sic inceperis aliquid,

perficere debes, velis, nolis. Id ego in omnibus pene libris feci, ac etiam isto. Sed qua ratione, infra dicam. Facillime scribo pedetentim, dum quotidie typographus suas exigit chartas. Malim sic quinquaginta edere libros, quam ratione alia unum. Ubi Horatius inquit, scripta in ovum servari annum debere, non tempus, sed diligentia præscribitur. Verum ne tale quicquam audeas, nisi in ea re, quam scribere tentabis, satis sis versatus, alioqui omnium dignus risu eris. Porro istuc consilium esse, non præceptum volo, præsertim illis, qui parva petunt, qui non terræ regnum totius, sed urbem solum unam quærunt. Non enim displicet, editionem premi, quo commendatior liber exeat. Mora tamen aliquid habet incommodi. Hominem facit tranquillum, desidem, otiosum, ignavum, somnolentum. Et nescio quam adferat superstitionem, dum dissimulat quædam, dum rogari vult, ut librum emittat. Quare animus, qui grassari velit, nusquam patiens moræ sit. Expectent ita languido pectore ac pendula cervice homines, quibus satis est, si non omnino sint imperiti, si ante vitæ finem quædam ediderint non minima cum laude. At imperator ille, cujus virtus per omne ævum eminebit, novumne expectet

annum? Quin potius orbem universum horæ interstitio unius sibi conabitur subjugare. Adde quod nonnulli majore cum gratia, decore, dignitate, scribere quicquam cito possunt, quam alii tarde. Studiosus itaque hic sequatur, quod videbitur melius. Sua cuique sententia. Verum tu qui summa petis, semper fuge moram. Plerique quicquid inveniunt apud Ciceronem, Fabium, ac similes autores veteres, in ore semper pro legibus habent. Hi et se ignorant homines esse et iudicio nullo rationis utuntur. Horatius voluit temere nihil vulgandum esse. Si quicquam tentaris proferre in lucem mediocri scriptum cura, quoscunque videris, cantilenam eandem occinent, differri editionem debere.

CAP. X.

Accurate notandum esse, si quid per diem profeceris.

Id quoque perutile fuerit, ante somnum notare, quæcunque luce ea peracta sunt, hoc modo. Jovis die primo Martii quinquaginta in Cicerone paginas perlegi, decem in Plinio, Horis tribus alios docui. Octoginta versus aut paginas quinque in styli exercitio perscripsi. Quanto pluris feceris exiguum proventum, tantum ad altiora doctrinæ fastigia es evasurus. Qui vilissimos quosque nummos admirantur, intuentur crebro, et servant accurate, ad summas sæpenumero divitias perveniunt. Contra qui ipsos contemnunt, ac viles putant, tales ad extremam plerumque redactos egestatem videmus. Pari modo si quis optarit sudorum metam bene scribere, discat mirari bene

scripta, discat gaudere, si vel nomina duo conjunxerit venuste.

Illa servet majore cura, quam aurum, gemmas, cæterasve opes. Equidem in libris excudendis, cum speciosum aliquem vocum contextum, aut verba duo ornato invenio, lætitia exulto majore, quam si aureum reperissem. Tum mirus splendor pectus illustrat : hac vivimus, hoc dulci gaudio mens tranquilla fruitur. Ea mihi sententia est, atque uti spero ad vitæ exitum permanebit, ut pro singulis vocibus, nitidis, significantibus, apposis, singulos recipere aureos nolim, etiam si summa me premeret inopia.

Malo, dictionem esse decoram, aut voces duas commissas apte, aut splendide dictum aliquid in opusculis meis, quam aureum in manibus. Illud namque imperatorem animum voluptate incredibili adficit : hoc vitiorum fomes est, hoc ad corpus solum, et luxum spectat. Illud perpetuo meum erit : hoc ad breve tempus.

CAP. XI.

De exercitio corporis.

LONGA quies enervat corpus, et calculum parit, ideo præcepere, ut studiosi quandoque æreum globum manu agitent, torqueantque ad fatigationem. Verum hoc exercitium nonnihil aufert temporis. Modum igitur alium excogitavi. In vestibis interioribus aliquando consuo plumbum dissectum in minutas laminas, tanti ponderis, ut utraque manu universam levare molem vix possim. Has induo mane, has robur corporis commode sustentat. Caveo tamen, ne inferior spinæ pars plus æquo prematur. Id facio ad octo fere dies, donec æstu laboris nimium membra accenduntur. Sed pondus dictum sensim augetur, ac minuitur. Repentina namque mutatio, lædere non parum

naturam solet. Milonem sequor, qui qoutidie vitulum ferre solitus, tandem gestavit taurum. Hac ratione tempore eodem et scribo, et firmo valetudinem. Sic revera sum armatus, ut in libri exordio descripsimus. Nec deceret, quod tanto clamore alios ad dura excitarem, mollia quærens ipse. Non erit post principia, qui primum se urbes expugnaturum esse professus est, modo vita supersit. Animum quisque sumat: hæc belli vis et summa quærit, et summe est honesta.

CAP. XII.

Mutandum esse subinde locum.

Quo vigilantiori spiritu, et artium discere præceptiones, et docere alios, et scribere possis, locum mutare interdum oportebit. Semper enim deprehendes aliquid, quod ante nusquam videris. Plerique manere satis ducunt, quod non sine periculo, et grandi sumptu, et jactura temporis gravi, iter facere liceat. Verum plus tamen ex hujusmodi peregrinatione compendii, quam dispendii tibi comparaveris. Quippe animus et varietate mire excitatur: et sæpenumero rerum conspectu novarum permotus efficit ea, quæ domi nunquam agitasset. Quantulum enim audeat ille, qui in eodem semper loco hæret? Julius Cæsar, quum in insulum Gades venisset, animadversa in Herculis templo Magni Alexandri imagine, ingemuit,

pertæsusque ignaviam suam, quod nihil à se memorabile actum esset ea ætate, qua jam ille orbem terrarum domuisset, missionem continuo efflagitavit, ad captandas majorum rerum occasiones. Ad tantam gloriam adipiscendam commotus forsitan non fuisset, si semper permansisset domi. Pari forma certum est ad literas quoque novitate animos incitari.

Mea sententia senis fere mensibus, aut singulis annis, urbem quæres aliam. Curas omnes, quæ hunc impedire morem possint, abdicabis. Equidem infelicissimos voco, semperque vocabo, dies illos, quibus usquam ultra mensem desederim. Quod si profecturos metus inanis periculorum terreat, cum Cæsare dicant, nunc te Fortuna sequamur. Peregrinatio præcipue confert ad exercitationem.

Postquam enim in una urbe continua lectione eos, qui te audiunt, fatigaveris, transire licebit in aliam, rursus novos habiturus sis. Sunt præterea res complures, tum in campis quos peragramus, tum in civitatibus, ad quas venimus, quæ nos impellunt altiora. Quis non increpet ignaviam suam, quum tot Sylvas vestitas frondibus, tot campos floribus

herbisque distinctos contuetur? Quis non doleat se tam diu domi latuisse? Quis non miseretur eos, qui jugi otio, vel, ut illorum verbo utar, tranquillitate, in urbe marcescunt? Nec nobis tempus itineris omnino perit. Tum confestim arrepto stylo, tot miraculis exciti, aliquam naturæ industriam nitimur exprimere, eamque monstrare posteris. Tum poenitet, sic optimos annos defluxisse. Tum statuimus, nos nunquam in uno loco, nisi per dies viginti, duraturos. Tum censemus, extremo impetu omnia peragenda. In agris, naturæ vires: in urbe, hominum opera magis contemplamur. Ergo extemplo evolandum, omnia lustranda, ubi Musæ versantur: non semel, sed decies, vicies, centies. Neque id, quo urbium magnitudines, et splendores, et rerum venalium copiam, spectemus, quæ ad institutum nihil conferunt: sed ut omnia trahamus in occasionem eruditionis. Literas venabimur, literarum gratia proficiscendum. Res quidem aliquando adversæ in itinere accidunt: ferendi æstus, algores, pluviae, venti. Sed, ut sæpenumero dixi, dura durum faciunt, mollia mollem. Magis optaverim leonis robur nusquam cedens, quam luxum muliebre. Palmæ naturam sequi jubet, nesciam succumbere. Quis perpetuo secundam Fortunam toleret? tantum ubique va-

rietas juvat. Nec ego semper prosperam expertus sum. Quum puer essem, ex alto loco in medium flumen incidi, ita ut omnis pene vitæ spes perierit. Mox casu advenere, qui non sine suo periculo jam ferme mortuum liberarunt. Nunc ingens malorum agmen occurrit, quæ fata superarunt nostra. Verum isthæc commemoratio huc non spectat. Apage ergo, stolidi dea, quæ immerito et bonos viros opprimis, et flagitiosos blandis asflatibus in altum vehis. Tua, Virtus, vestigia sequar, mille laboribus, per saxa, per ignes. In hac semita, nec ascensus arduus, nec minæ, nec discrimina, nec vulgi terrores properantem detinebunt. Hic dulciores sudores cum spe summæ victoriæ, quam fortunæ luxus cum perenni solitudine. Hic in lachrymis ipsis est quædam consolatio. Hic gratum est, inter imbres, procellas, fulmina, tonitrua, per altissimas rupes manibus pedibusque niti. Quippe ardens amor nullum admittit tædium. Hic jucundum, vulnerari sentibus, ex alto præcipitari, nullis non agitari incommodis, modo indies propior spes victoriæ fiat. Hæc alit laborantem. Hæc efficit, ut in mediis malis pleno gaudio mens exultet. An ego queam tot labores perpeti, nunc scribendo per decem dies, nunc docendo ab aurora ad hesperum, nunc iter faciendo

æstate peræstus, fulmina, tonitrua, hyeme per frigora, nives, grandines, nisi ipsa aliquando fatigatio occurreret? Lateat vulgus in ædibus, sequantur somnia tenebras, caveant pallentes umbræ, ne levis aura faciem lædat, ne madeant imbre, ne tegulæ casu intereant, domi etiam non desunt pericula, curent se longis conviviiis, tum horis præscriptis deambulent, alternis diebus mentem, si quam habent, in tanto contemptu temporis, instaurent lusu, ne lentæ animantes labore nimio consumantur. Nos in luce versari, atque sub divo mundum spectare decrevimus. Certum est, visere varia gentium studia. Quis semper inter eosdem vultus sine tædio transigat vitam? Sed dicat aliquis, qui ex puerorum convictu colligit pecuniam: Quid? etiam in primis Latinæ linguæ rudimentis sic mutandum locum censes? Maxime: Grammaticæ fere quatuor annos tribuunt, et plerumque in uno loco. Quanto satius esset, si interea octies schola et urbe commutatis, toties summam artis, quæ brevis est, puer didicisset: relictis omnibus præceptionibus, quæ non omnino sunt necessariae. Nunc contra, quo diu detineant adolescentes, ea inculcant, quæ me puderet hic recensere, tam sunt humilia, tam raro occurrunt apud auctores. Quum principio nihil docere de-

berent, quod non creberrimi usus sit. Causæ hujus consilii sunt, quod a multis plura, vel saltem aptiore omnia ordine discent, quam ab uno. Deinde, quod eam ætatem sicuti nos, non parum excitabit novus conspectus eorum, inter quos versabitur. Haud ambigo, complures fore, qui faciendum secus judicent: sed his non omnino summa erit et temporis et victoriæ cura.

CAP. XIII.

Studiosos debere esse liberos.

HAUD facile emergunt, qui conducti stipendio, vel pueros privatim instituunt, vel publice in Academia non omnino celebri profitentur disciplinas ad spatium anni, duorumve, vel apud typographos scriptores emendant. Causæ mihi duæ occurrunt. Quod hi non magno videantur animo, nec amplius tendere ad altiora, qui hujusmodi rebus possunt detineri. Meo judicio per campos apertos laxis habenis, quacunque fortuna monstraret iter, tendendum erat ad scopum. Altera, quod ex ea tranquillitate socordia quædam existit, quæ persuadeat nobis, desiderari nihil, quod ad triumphî nomen faciat. Itaque, o juventæ illustre robur, dehinc contemptis et stipendiis, et illecebris

cunctis, quæ vel horæ intercapedinem unius possint impedire, petamus sedem, quo nemo unquam aspiravit. Ingentis est ignaviæ semper alios velle sequi, semper ducem quærere. Ante mori certum est, quam ulli cedere mortalium. Pulchrum est, sexcentos leones in pugnam spectaculo uno committere: pulchrum forte, multis populis imperare: sed pulchrius, propria virtute eo veræ laudis penetrare, quo nemo te sequi poterit. Victoria in manu est. Magno Alexandro (quis non crebro tam animosi pectoris meminerit?) quum nuntiaretur, Darium regem triginta militum adducere myriadas, Unus, inquit, lanius non timet multas oves. Sicuti leo citius sævit in virum, quam foeminam, pueros non sine summa fame coactus attingit, ita et nobis, leonum more, maxima quæque maximo arripienda sudore sunt. Hominis vita temporis punctum est, sed quid non vincit labor ac sedulitas? Fingat se quisque nudis pedibus in medio positum igne, cogitetque quantam agilitas in membris pigris esset, solum pro salute corporis: nunc multo major sit pro salute animi. Hoc spectaculum semper sit in pectore. Quum ædificia quinque aut sex simul flagrant incendio, tum cursitant, in flammam ruunt, ut aliquid igni eripiant, pars tecta conscendunt, funduntque

aquas, pars opes e domo rapiunt, nec ea tempestate magna somni aut ventris cura est : sic nostra tractanda studia sunt. Isthic videas, quid humana vis efficiat, si vires experiatur, quid intra annum, imo brevissimum tempus præstare possit. Fulminis modo ad ea feremur quæ poscimus. Sermones omnes non nisi tonitruui ictus erunt. Mens momento urbem totum peragrabit. Quid celerius mente ? Manuum usus corporisque motiones globos emissos pulvere accenso imitabuntur. Ocissime Sol in occiduas mundi plagas tendit, nisi hunc sequamur, nihil efficimus : Vix esse credam cœli volatum vehementia nostra concitatiores. Tu ignava Græcia, non perpetuum dabitur decennium Trojæ, primo impetu omnia ruent. Etiam mundo egredi facile est, si pavidum animal tentaverit, si semel tantum fecerit periculum. Non arbitremur, deos esse qui solertia mediocri summa hactenus occupavere. Quorum admiratio ita cœpit posteros, ut vix dum quisquam sequi eodem contenderit. Non priscorum elevare decus, verum ad majora alios impellere conamur.

FINIS.

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